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CURSORY REMARKS ON UNITARIANISM, AND THE ARGUMENTS BY WHICH IT IS USUALLY SUPPORTED.

(Continued from p. 277.)

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MR. WRIGHT comments thus on John v. 16, *Making himself equal with God*. “In the Improved Version this text is justly rendered, ‘making himself like God;’ that is, assuming a resemblance to God, and the exercise of God-like powers.”—This is one out of many instances to prove that the Improved Version is not what its name imports: for the word, *ἴσος*, signifies *equal*, not *like*; whence, in the place where it is said, that they which shall be counted worthy to attain the future world shall be *ἴσαντες*, that word ought to be translated, *equal to the angels*. The Jews therefore considered that Jesus, by representing God as his own proper father, made himself “equal with God.” This, however, was only a construction put upon his words by the Jews; and the author is of opinion, that “Whatever the malice of the Jews might lead them to charge him with, he repelled the charge, by declaring, ‘The Son can do nothing of himself.’ This could not be the language of one who thought himself equal with God; for, had he been equal with God, he could of himself have done all things.” Mr. Wright’s opponents, however, are by no means of this opinion; for, as we believe the Son to be not only equal with the Father, but one with him, the declaration of our Saviour harmonizes

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with this opinion, by shewing that they act not independently, but in concert.

The remarkable declaration of our Lord in John viii. 56—58, is too pointed and emphatic to be easily explained away. The use of the present tense in referring to a period earlier than Abraham’s birth, and that too in speaking to a people already offended by his exalted descriptions of himself, is peculiarly calculated to claim attention. It is an idiom of Deity, with whom past, present, and future are all as one; and, when connected with the description given of himself by the Almighty in Exodus, appears decisive of our Lord’s claims. Let us therefore turn to the arguments by which our author seeks to get rid of this conclusion.

“In other places where the same Greek words occur, the translators have added the pronoun *he* to *I am*. If they had done so here, the expression *I am he* could not have been understood to mean more than that Jesus was what he professed himself to be, the Messiah.”—The proper English of *ἐγώ εἰμι*, in ordinary cases, is, “It is I;” and it may be so translated in almost all the passages where our present reading is “I am he.” The introduction of that pronoun, however, always implies that there is an antecedent to which it may aptly refer; which in this instance is not the case: here, the only translation that can pretend to be literal is, “I am.” The next question therefore is, Whether in the words, so taken, there can be supposed to be any reference to the language of Jehovah in Exodus. It is very true,

as Mr. Wright remarks, that the Hebrew words, literally rendered, mean, "I will be that I will be :" but it is also true that the Hebrew verb has no present tense ; and that the Septuagint version of the passage, in which most quotations from the Old Testament are given in the New, is 'Εγώ εἰμι ὁ Θεός. The supposed reference, therefore, is not disproved by the argument drawn from the tense of the original. The same use of the present tense occurs also in Col. i. 17 : Λόγος ἐστιν πρὸ πάντων.

Let us next hear, then, the author's own exposition of the text. "The connexion in which our Lord's words stand will fully explain them. He said (ver. 56), 'Your father Abraham rejoiced to see my day, and he saw it and was glad. How did Abraham see his day, which must mean the time when he actually appeared ? He could only see it is as it was before him, placed in his view in the Divine promise.'—I should rather say, that when Abraham saw a ram substituted for his son, as a sacrifice to God, on the very mountain on which our Lord was afterwards crucified, he saw in emblem the day of our Lord's atonement.

So far, then, I confess, there is no assertion of the pre-existent state of our Saviour. "But," adds Mr. Wright, "the Jews, misconstruing the words of Jesus, said, 'Thou art not yet fifty years old, and hast thou seen Abraham ?' He had not said he had seen him. Jesus replied, 'Verily, verily, I say unto you, before Abraham was, I am :' that is, I, as the Christ, what I am, was placed in Abraham's view ; I was before him in the Divine promise ; and he rejoiced in the prospect of my coming, though you, who glory in calling him your father, hate and persecute me. This view of the passage agrees with the context, and all the circumstances.'—Is it not plain, that this exposition leaves the remarkable words "I am" totally unaccounted for ? Is it credible, that by the em-

phatic words "I am," our blessed Lord meant not "I am," but "I was promised ?" Surely these are freedoms with the words of our gracious Master, which his disciples cannot be warranted in taking. They might thus easily dilute the magnificent descriptions, not only of his pre-existent glory, but of his future kingdom, to the narrow conceptions of earthly prejudice. But if we allow to the assertion its full force, and understand it to mean, "I am He that liveth for ever and ever, the Self-existent," we have a clear, indisputable sense for every word in the dialogue, and the whole context hangs naturally together :—"Hast thou seen Abraham ?" "I am eternal, and have therefore seen all things." No wonder, then, that the effect of such a declaration was what it appears to have actually been on the bigoted and prejudiced Jews : (ver. 59) "Then took they up stones to cast at him."

The following remarks occur on John xiv. 11, *Believe me that I am in the Father, and the Father in me.* "That this affords no proof of the equality of the Son with the Father, is evident (remarks Mr. Wright) from chap. xvii. 21, 22 ; also from the 20th verse of this chapter : 'At that day ye shall know that I am in my Father, and ye in me, and I in you.' If Christ's being in the Father and the Father in him, proved him to be equal with the Father, the disciples being in Christ and he in them, would prove their equality with him. It was on account of the Father's being with him, and in him, that Jesus said, 'He that hath seen me hath seen the Father.' The Father was revealed in his teaching, his power was seen in the miracles of Jesus, and his image exhibited in his temper and conduct." The author cannot but allow that this passage, in its literal interpretation, favours our doctrine more than it does his. He has indeed brought forward another passage as parallel, and pres-

ses us with a difficulty arising out of the parallelism ; but we are able to account for every sentence in that passage, and to justify our account of it by a reference to other parts of Scripture. Thus, Christ is in the Father, because he and the Father are one (John x. 30) ; the disciples are in him, because they are engrafted on him and grow from him, as branches from a vine (John xv. 5) ; and he is in them by the Spirit, which he has given them (1 John iii. 24.) All the steps of this solution are furnished by Scripture ; and they are not interchangeable. We cannot say that Christ is in the Father as a branch in the vine ; or by the Spirit, which he has given him : nor can we say, that the disciples are in him, because he and the disciples are one ; or by the Spirit, which they have given him : nor, lastly, can we say, that he is in the disciples, because he and the disciples are one ; or because he is engrafted upon them, or grows from them, as a branch from a vine. So distinct are all these assertions, and so incapable of being confounded with that by which he affirms the unity of the Father and himself ! Let Mr. Wright read John xvi. 9, 10, and then say if these expressions are capable of being paralleled, or differently applied. Could we answer any one who said to us, " Shew us the Saviour ; " " He who has seen the disciples, has seen the Saviour ; and how say you then, Shew us the Saviour ? Do you not believe that the Saviour is in the disciples, and the disciples in the Saviour ? " Or, if there is a sense in which the latter of these expressions might be safely used, is there any in which we could use the former ?

Another text, on which the author dwells much, he has prefixed as a motto to his work. He has there exhibited it, however, not in the received translation, but in what is called an Improved Version, though for what reason, or with what propriety,

the learned reader shall judge. It is John xvii. 3, " This is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent ; " which will be perceived to be an exactly literal translation of the Greek, *ινα γεώργως εστι, τοι μόνον ἀληθῆνα Θεον καὶ, οὐ ἀπέστειλας, Ἰησοῦν Χριστὸν.* The Improved Version runs, " That they may know thee to be the only true God, and Jesus thy messenger to be the Christ." What right or pretension this version has to be regarded as more exact, or more faithful, when its chief difference from the old one is, that it twice introduces the phrase "to be," without any authority ; that it separates the name " Jesus" from " Christ," which are united in the original ; and that it introduces the emphatic article "the" before "Christ," where it does not occur in the original ; is a problem beyond my skill to determine.

When it is urged, that, " however astonished at his doctrine and his miracles, no instance occurs of any of his followers, even when they felt the strongest impulse in his favour, imagining that he was any other than one of the human race," we are constrained to refer to the exclamation of Thomas, in John xx. 28. It is represented, however, by our author, as a mere expression of surprise and emotion (p. 480), without any definite meaning :—a view, I must say, of the sacred text, which imputes to St. Thomas a habit of taking the name of God in vain such as would be more likely to draw a censure upon him than a blessing. But Thomas probably recollects the saying, " He that hath seen me, hath seen the Father ; " and when he saw his Master manifestly risen beyond his hope, though conformably to our Lord's own prediction, he confessed the Deity to which Jesus Christ had before laid claim, and which was now authenticated by a present miracle. His words, indeed, are not properly

capable of any other interpretation : for either they import that Christ was his Lord and his God ; or they are perfectly unmeaning, and in that case would hardly have been preserved to us in the records of eternal truth.

The text Rom. ix. 5, is a very unequivocal testimony to the essential Deity of Christ, as well as to the union of the human nature with the Divine : for it states, that he was descended from the Jews, as far as regarded his human origin ; but is besides God over all ; and that not in any subordinate sense, or for a time, in the same manner as his assumption of humanity was only occasional and temporary, but "blessed for ever and ever : Amen." We know that other versions, of which the author better approves, translate this last clause, "God be blessed for ever!" But there is no optative or imperative form in the original ; nor can it be simply translated without addition or omission, but by giving it the sense above assigned to it. Whenever the Apostles mean what Mr. Wright understands here, they word it εὐλογητός ὁ Θεός, or εὐλογητός κυρίος ὁ Θεός, as in Luke i. 68 ; 2 Cor. i. 3 ; Eph. i. 3 ; 1 Pet. i. 3. But that here their design is different, is evident, both from the different collocation and order of the whole sentence, and from the parallel expression in 2 Cor. xi. 31, concerning which there is no dispute : 'Ο Θεός καὶ παῖς τῷ κυρίῳ σὺναντί. Ιησοῦ Χριστοῦ, οἶδεν, ὃ ἦν εὐλογητός εἰς τοὺς αἰῶνας, ὅτι οὐ ψεύσουσι. As for Mr. Wright's observation upon St. Paul's design in this passage, "He could not think that a human being could be God by nature," (p. 451), it is a mere gloss upon his words, without authority or argument, assuming as granted the very point in debate.

I must bestow one word on the author's chief text for establishing the exclusive deity of the Father, before I quit this part of the subject. "Paul asserts, that though there be

that are called gods, whether in heaven or in earth, to us there is but one God, the Father. (1 Cor. viii. 5, 6.) This is quite explicit : the Apostle not only asserts the unity of God ; he restricts proper deity to the Father only."—In this text, it is to be observed that the Apostle is not contrasting the Father with the Son, but the true God with idols. Let the whole text be quoted, and it will speak for itself. In the first of these verses there is a parenthesis, in which the words "gods" and "lords" must be regarded as synonymous ; for otherwise the whole parenthesis does not apply to that which it is brought forward to illustrate ; namely, that there are what are called gods and lords, but are not so. In the same sense, therefore, in which the words "gods" and "lords" are understood in the first verse, must they also be understood in the second ; and then, by putting the synonymous and corresponding terms together, in the common way of interpreting a well-known Hebrew idiom, the language of the Apostle will be as follows : "Though there be many gods and lords (call them by whichever name you will), yet to us there is but one God and Lord, the Father and Jesus Christ." The parallelism will then afford a sufficient reason why the Apostle should proceed no further in the mystery of the Holy Trinity, but content himself with naming the Father and the Son, who are one with each other and with the Holy Ghost. This mode of construction is easy and natural in this place ; but it is absolutely necessary in others, as Lowth has clearly demonstrated. I will mention only two of his most striking instances. Cant. i. 5 : "I am black, but comely, O ye daughters of Jerusalem, as the tents of Kedar, as the curtains of Solomon"—that is, "Black as the tents of Kedar, beautiful as the curtains of Solomon." Ps. cxiii. 5, 6 : "Who is like unto the Lord our God ? that hath his dwell-

ing so high, and yet humbleth himself to behold the things that are in heaven and earth"—where the meaning is, "who hath his dwelling so high in heaven, and yet humbleth himself to behold the things that are in earth."—Another passage may be cited, as precisely similar to this of St. Paul Isaiah liv. 5 : "Thy Maker is thy husband; the Lord of hosts is his name: and thy Redeemer, the Holy One of Israel ; the God of the whole earth shall he be called:"—where, indisputably, the same person is meant by the "Maker" and the "Redeemer," though differently described: and the name of "God" is given to the first, and that of "Jehovah" to the second ; exactly opposite to the arrangement of St. Paul, who applies the name "God" to the Father, and that of "Lord," which is well known to be the invariable reading in the New Testament for Jehovah in the Old. to Jesus Christ the Son.

Heb. i. 8, is another strong text in proof of the proper deity of Christ. Mr. Wright, however, says of it: "The following verse shews that the being here addressed hath a God, from whom he received his pre-eminence, who anointed him with the oil of gladness above his fellows; consequently, he cannot himself be the Supreme Being: if the name God be given to him, it can only be in a subordinate sense. This pre-eminence is said to be given to Christ as the reward of his obedience, because he loved righteousness and hated iniquity: but had he been truly God he could have had no superior to obey, and he must always have possessed it, irrespective of obedience, of which he could never have been the subject, for want of a superior to give him command. The words are quoted from Psalm xlv. 6, and are there spoken of Solomon; consequently, if they prove Christ to be the true God, they prove Solomon to have been the true God. This passage

will bear a different rendering, and the context requires it. Wakefield, and the Editors of the Improved Version, render it, 'God is thy throne for ever and ever.' Sykes, 'God is the support of thy throne.' Unitarians are not the only persons who have translated it in this way. Tindale renders it, 'God, thy seat shall be for ever and ever.'"—If this translation of the passage be the correct one, still there remains the following text, in verses 10, 11, 12 ; "Thou, Lord, in the beginning hast laid the foundation of the earth;" which sufficiently demonstrates our blessed Saviour to be the Lord-Creator, in opposition to all the refinements of our author on John i. 3. I will therefore here only give the reader my own view of the two scriptures quoted by St. Paul, and then leave him to take which interpretation he prefers. I am of opinion, that in the passage cited by Mr. Wright (and it does not appear certain, from the words of Tyndal, that he was not also of the same judgment), the Psalmist addresses our blessed Redeemer by the name of God, while it is also remarkable that he calls all mankind his fellows, in allusion to that mysterious assumption of our nature by which he became the "first-born among many brethren :" and this accounts for the language, which would otherwise be contradictory, in which, after our Saviour has been personally addressed as God, the Father is yet described as his God, the God who anointed and consecrated him to his saving office ; in discharging which, the sceptre with which he rules us is a "sceptre of righteousness," or justification. The passage is taken from the 102d Psalm, which seems to have been written during the captivity in Babylon, with the view of encouraging the Jews to trust in the Lord notwithstanding unfavourable appearances ; and to convince them that the word of the Lord, which decreed their restoration, was sure,

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though they might not live to see its accomplishment. The word of God was not confined to their times, or to their persons; and, as it was in the wilderness, so might it be there, that, if he were displeased with one generation, he might pass it over and perform his promise to another. The Psalmist, therefore, exhorts them to trust in the Lord and to rely upon his word for the performance, which would most surely find a way for its own accomplishment, either in their days or in their children's. He appears to have felt his own end approaching and the promise of God unaccomplished, when he said, "He hath brought down my strength in my pilgrimage, and shortened my days: but I said, O my God, take me not away in the midst of mine age." "I long," he would say, "to see thy salvation. I know, indeed, that it depends not upon me: it is to be thine own work; and though I sleep in the dust, thou art ever living to perform it. As for thy years, they endure throughout all generations. Thou, Lord, in the beginning hast laid the foundation of the earth, and the heavens are the work of thine hands. They shall perish; but thou shalt endure. They all shall wax old, as doth a garment; and as a vesture shalt thou change them, and they shall be changed; but thou art the same, and thy years shall not fail. Though thy present servants, therefore, should perish, yet the children of thy servants shall continue, and their seed shall stand fast in thy sight." But there is a grandeur and prominence in the argument itself, as it is here introduced, that, independently of the conclusion established by it, gives it a powerful claim to our serious consideration. With what awful magnificence is the Almighty here represented as laying out heaven and earth like a garment, and changing them because they

grow old and faded, as a man changes his garments because they perish, while he himself endures; and just as St. Paul represents him, when, in applying this text to our Saviour, he adds to the metaphor the new image of folding up these fading works and laying them by, as a man lays aside his disused apparel! "Unto the Son he saith, Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou remainest; and they all shall wax old, as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail."

(To be continued.)

To the Editor of the Christian Observer.

I BEG leave to solicit the insertion of the accompanying paper on prophecy in the Christian Observer. I have almost wholly abstained from introducing matter of a controversial nature. If in *one or two instances* I have noticed the opinions of *other* writers, it has been done rather with a view of anticipating, or obviating, apparent objections to my own ideas, than to excite discussion of the points of difference between us. However, should my opinions be attacked, I pledge myself not to intrude on the columns of the Christian Observer with any reply, but leave them to stand or fall by their own weight.

A recent work on the subject of Prophecy, by the Rev F. Thruston, entitled, "Researches into the Apocalyptic Little Book," &c. &c. having not long since been put into my hands, I was much struck with the author's singular opinion respecting a passage in the ninth chapter of the Apocalypse, verse 15; where it is mentioned that four angels were loosed, which were prepared for "an

hour, and a day, and a month, and a year, for to slay the third part of men:" —*εἰς τριημένον εἰς τὴν ωρὰν καὶ τὸν μῆνα καὶ ἑβδόμον, ἵνα ἀποκτείνωσι τὸ τρίτον τῶν αὐτοπάτων.*

In his application of the above prophecy, Mr. Thruston agrees with the generality of our most esteemed commentators, by referring it to the Turks subverting the Eastern Roman Empire; but he differs materially from them in respect to the idea which he entertains as to the precise point of commencement of the period therein specified.

The year 1453, memorable for the capture of Constantinople by the Turks, and the consequent extinction of the Roman Empire, has been supposed, not unreasonably, by Mede and Fleming, as a fit era to determine the final close of the Euphratean horsemen's appointed season of active enterprise. Mr. Thruston, on the other hand, for precisely the same reasons, conceives that the period does not even commence until that very year. He observes, that the act of slaying a community or state can be considered only as an event of one day—it cannot, consistently with symbolical propriety, be referred to *continuance* of time;—the slaying the (collective) "third part of men," must, therefore, be necessarily understood as one great open action, as having been struck at one blow: consequently, on the memorable 29th of May of the 1453d year of the Christian era, he supposes the "third part" was slain when the last of the Cæsars was killed, and when the capital of the East fell into the hands of the Turks. From this time, in the emphatic language of Mr. Gibbon. "*Constantinople no longer appertains to the Roman historian.*" Thus, then, was the "third part" slain (or Eastern Empire put out of existence), and it is to *continue slain* for a prophetic hour, and a month, &c. (the fated period for which the angels had already been previously prepared to slay it)—that is,

agreeably to prophetic computation, for 391 years and fifteen days; the expiration of which will fall out in the month of June, A. D. 1844. Accordingly, in the year 1844 Mr. Thruston confidently expects a revival or restoration of the Eastern Roman Empire, which will be accomplished, in all probability, he imagines, by the assumption of the reins of government by a Christian power at Constantinople; in consequence of which, Christianity shall once more become the established religion of the empire.

Whether the above exposition of Mr. Thruston be well founded or not, time only can resolve; but I think he deserves some credit for his ingenuity, in conspicuously presenting to our view, and without any violence to probability, the precise point of chronology at which we may expect to witness that signal event, the downfall of the Turkish government. This event has been looked forward to by commentators with no small degree of anxiety, as one likely to throw much light on the study of the Apocalypse, by teaching us definitely at what part of it we are arrived; it being now admitted, by the universal consent of interpreters, that the exhaustion of the Euphratean waters, produced by the effusion of the sixth vial, symbolizes the gradual dismemberment and subversion of the Ottoman empire. And as it will readily be allowed, that, before a Christian power can be re-established at Constantinople, it will be necessary that the present Mohamedan government must first be overthrown—(in fact, both the events are so interwoven, that they must necessarily be contemporaneous, or nearly so), the final period of the sixth vial is thus accurately ascertained.

The only commentator, so far as I am acquainted with the subject, from whom Mr. Thruston derives any support towards his novel interpretation, is the Reverend E. Whitaker. In that gentleman's

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"General and Connected View of the Prophecies," &c. (p. 146), I find a note relating to the passage in question, as follows :—“Nor will I deny the probability of the rising generation seeing it completed in a yet further sense, that of this power's (the Turk's) keeping possession of the capital of the eastern empire for a time commensurate with that mentioned in the prediction : in which case the Ottomans will not be driven from Constantinople till the month of June 1844.”

It may not be amiss in this place to observe, that the expulsion of the Turks from Europe at no great distance of time, seems to be an opinion very generally entertained by many intelligent persons. One author expresses his sentiments thus elegantly :—“Before we leave Constanti-
nople, we may be allowed to express a wish, and even a hope, that the *present generation* may behold the Cross restored to its ancient pre-eminence; the savage superstition of Mahomet banished from the verge of Christendom ; and ‘*Sancta Sophia*’ re-
stored to the pure worship of ETERNAL WISDOM, to whom it was originally dedicated.” (Eustace's Tour in Italy, vol. ii. p. 58, 8vo. edit.)

Nor are the Turks themselves devoid of apprehension on this subject. It would seem, according to Mr. Eton, in his “Survey of the Turkish Empire,” that their minds are impressed with a notion on this point similar to our own; nay, they even point out Russia as the nation which is destined to perform the task of driving them out of Europe. It is remarkable also, that the modern inhabitants of the classic region of Greece have of late been very much brought under notice, in consequence of repeated publications of travels made in that interesting country by several recent tourists; from whose reports we may gather, that the modern Greeks are evidently becoming more enlightened than heretofore;

and are represented as anxiously looking forward to the day of their emancipation from the cruel and oppressive yoke of their Mohamedan masters. Christians cannot but wish them success in so just a cause, and be anxious to uphold them in their laudable endeavours to obtain the object of their desire. Let us hope they are preparing themselves to take an active part in their own deliverance, for which they appear to be destined at no remote period.

Mr. Faber, assuredly the most distinguished expositor of prophecy of the present day, has stated his opinion that the first of the vials began to be poured out in August 1792; that we are now living under the influence of the fifth; and that the seventh, or *vial* of the *vintage*, will be poured out A. D. 1866. It cannot therefore be deemed an unreasonable conjecture, to suppose the effusion of the sixth vial as finishing its operation in 1844.

Having stated whatever appeared necessary to illustrate the noted period of the four angels, or Euphratean horsemen, it remains for me now to submit to the consideration of your readers, from the writings of another inspired author, what I cannot help viewing as a remarkable confirmation of the justness of Mr. Thruston's ideas, as far as respects his exposition of the particular portion of the Apocalypse applicable to the Turks. I beg, however, it may be clearly understood, that, in stating my own opinions on prophecy, or in making any observations connected with it, I offer them with all the diffidence becoming the gravity of the subject—my sole motive in making them public being the investigation of truth.

The eighth chapter of the Book of Daniel contains the vision of the “RAM and HE-GOAT.” After detailing the prophetic histories of the Medo-Persian and Grecian em-

pires, mention is made concerning a "little horn," that was to arise at some indefinite time out of one of the four kingdoms into which Alexander's empire was to be divided. This "little horn" is now generally allowed to be a symbol of Mohammedism, in like manner as the kindred "little horn" of the fourth, or Roman, beast has been long since allowed to represent the papal apostacy. However, if any person doubt the propriety of the interpretation, I would refer him to Whitaker's "Connected View," (p. 91); and particularly to Faber's "Dissertation on the 1260 Years," (vol. i. p. 314, 5th edit); where he will find ample proofs of the fitness of the application. In the fourteenth verse, inquiry is made as to the *duration* of the vision: to which the answer is, "Unto two thousand and three hundred days"—(or 2400, according to the Septuagint, which Mr. Faber has adduced strong reasons to suppose the genuine reading): "Then shall the *sanctuary* be cleansed." The question is, From what *epoch* ought these prophetic days or years to be computed? The vision opens with the *actions* of the ram. Is it not then probable, that the date should be sought for among the earliest events which gave *rise* to the Medo-Persian empire? Looking with this view into Rollin's Ancient History, I learn that Cyrus was appointed in the year before Christ 559 commander of the united army of the Medes and Persians. "Both parties had been employed *three years* together in forming their alliances and making preparation for war. Cyrus, finding the troops full of ardour and ready for action, proposed to Cyaxares to lead them against the Assyrians." (Rollin's Ancient History, vol. ii. p. 156, edit. 1813)—The title to the section from which the above quotation is made is as follows:—"Expedition of Cy. Christ. Obsrv. No. 198.

axares and Cyrus against the Babylonians. *First Battle*, A.M. 3444, ante Xto. 556: Usher."—If, therefore, we compute the 2400 years from A.C. 556 (the date of the *first battle* gained by Cyrus), we shall be brought to the remarkable year of our Lord 1844, to which Mr. Thruston has already led us by his exposition of the ninth chapter of the Apocalypse: *then* may we expect the Eastern sanctuary to be cleansed from the pollution of Mohamedism, and the re-establishment of the pure doctrines of Christianity set up in its stead. The year before Christ 556 has been frequently inserted in chronological tables as that in which the **FOUNDATION** of the Persian empire was laid by Cyrus. Under these circumstances, I do not see that any date could have been selected with greater propriety than the one just stated, in which Cyrus commenced *successfully* to attack the Assyrian empire, which eventually he entirely reduced under his own dominion.

I am aware Mr. Faber has pitched upon the year before Christ 535, in which Cyrus became *sole* head of the united empire of the Medes and Persians: before which period, he observes, the ram could not be said to have had two horns: but the reasons he gives for this opinion do not at all satisfy my mind. I am rather inclined to think A.C. 559 the *most probable* date that can be assigned for the *rise of the two horns*, it being in *that* year that Cyrus received his appointment as chief commander of the Median and Persian forces, and in which a *very intimate union* was formed between the two nations. Bishop Newton (whose interpretation Mr. Faber once followed) has shewn very clearly that the victories gained by Cyrus *accurately* apply to the *pushings of the ram*, with which the vision opens; and I therefore agree with Mr. Frere in thinking, that *these alone* can, with

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any degree of probability, be applied to Daniel's prophecy : consequently, any exposition which supposes them to relate to the victories obtained, at a later period, under Darius Hystaspes, must, I imagine, be erroneous ; these latter being too insignificant, and in other respects totally inapplicable, as may be seen on a reference to Prideaux.

The singular contermination of the numbers of Daniel and St. John, I can scarcely conceive to be wholly accidental ; and am, therefore, strongly disposed to consider it as a collateral confirmation of Mr. Thruston's peculiar notion, relative to the sense in which we are to understand the phrase of "slaying for an hour and a day," &c. But, although such is my opinion, I do not see that it need materially disturb Mr. Faber's scheme, or that he would lose much by conceding the point in question. *Mohammedism* (as he imagines) might still continue to exist to the end of the 1260 years (namely, to 1866), notwithstanding the Turks should be expelled Europe in 1844. There would still remain the *Persian empire* and the *Barbary Powers* to eke out the allotted period. The conversion of all these people to Christianity must necessarily occupy some time—probably so long as to fill up the interval between 1844 and 1866. It should be remembered, the angel does not say that the little horn is to be utterly destroyed at the end of the 2400 days, but only that "then shall the sanctuary be cleansed." There is no absolute necessity, therefore, for making Daniel's number to terminate with the end of the 1260 years. It will, of course, be perceived that I dissent from Mr. Faber's notion concerning the "time of the end."

Although I am afraid I have already exhausted the patience of your readers, I cannot refrain from mentioning that Cyrus was the first, according to Xenophon, who introduc-

ed cavalry into the Persian armies, and made good use of that branch of the service in his attack on Babylon. Hence he might not improperly be considered an *Euphratean horseman* ; and this circumstance I look upon as a connecting link between the prophecies of Daniel and St. John.

Mr. Kett, the author of a work on the Prophecies, seems to have held an opinion somewhat similar to my own. I hope your readers will pardon me for presenting them with the following apposite quotation from his work to strengthen my own idea—

"It is remarkable that this vision (of the ram and he-goat) breaks off abruptly. The end of this horn is not seen—it is left in prosperity ;—a circumstance which accurately corresponds with the description of the same power in the ninth chapter of the Revelations. We do not see the end of Abaddon, or Apollyon, the king of the Saracen locusts, or of the Turkish horsemen, from the river Euphrates. But it is to be remembered, we are elsewhere told that the sixth vial shall be poured out upon the river Euphrates, to prepare the way of the kings ; about which time, it is also said, the sanctuary shall be wholly cleansed, and the bride made ready to receive her Lord." (Kett, Hist. the Int. vol. i. p. 353).

I have now to apologise for having intruded myself at such length, (indeed, at much greater than I had intended, or was aware of) ; but, having occasionally observed the pages of the Christian Observer devoted to the elucidation of prophecy, I felt an anxious desire to submit to the candid consideration of its intelligent correspondents some observations that occurred to me on that interesting subject, in order that they might acquire further confirmation, if true ; or be rejected, if proved to be founded in erroneous conception of the rules of prophetic interpretation.

C. E. S.

To the Editor of the Christian Observer.

AMONGST no small number of divines it is maintained, that, owing to the morally depraved state of the human mind, no force of outward religious means, ordinary or miraculous, ever did or can produce that moral change of heart, which is necessary to, and connected with, salvation, unless they be attended with the positive and almighty energy of the Divine Spirit. Whatever temporary impressions may be made on the conscience or affections of men, either by alarming judgments or by affecting exhibitions of mercy; yet, without the communication of a new vital principle, derived from the agency of the Holy Spirit, no saving benefit, it is asserted, will, or could, result from the greatest possible influence of such means. On this principle, it is, I imagine, also maintained, that there is an essential difference between the highest degree of moral suasion and the lowest measure of sanctifying grace. For, though I think there is a considerable diversity amongst these divines with respect to the *modus* of the Spirit's influence on the heart—namely, whether it operates in connection with, and by means of, the truth; or directly on the mind itself, and previously to any perception of the truth—yet it seems to be generally admitted, that no moral means whatever can suffice, in any circumstances, to recover a sinner from his natural state of alienation from God, or bring him into a spiritual exercise of heart.

I readily admit that much may be urged in support of these positions, both from the nature of *sin*, and from numerous declarations of Scripture concerning man's utter depravity and his moral inability to obey the truth. Our Lord's language, in John iii. 5, and vi. 44, appears, at least, a very plausible confirmation of this doctrine. And I have no doubt, that

those who maintain it consider it as greatly tending to the honour of sovereign grace, as the sole efficient cause of human salvation. Very far would I be from intentionally detracting from any part of the Sacred Spirit's work, or weakening the converted sinner's obligation to the distinguishing grace of God. Indeed, ever since I could exercise my judgment on such topics I have always inclined to this doctrine, as what appeared to me most agreeable to the general tenor of the Sacred Writings. And yet I must acknowledge, that I have never been able satisfactorily to connect it with a part of our Lord's address to the unbelieving Jews, in Matt. xi. 21: "Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes." For, it is evident that our Lord here speaks of *moral or objective means*, properly so called, in distinction from a positive influence of the Divine Spirit on the heart; and he affirms, that if the same objective means had been afforded to the vile inhabitants of those devoted cities, which had been granted to the Jews under His ministry, their minds would thereby have been brought to the exercise of deep repentance. There does not appear any just reason to question whether he spake of *true repentance*, such as is connected with the promise of life and salvation. Nor is it satisfactory to say that our Lord expressed himself in the form of a *moral probability*, rather than of *absolute certainty*. He clearly and infallibly knew what effect such means would have had on the minds and hearts of those to whom he referred; and he repeatedly, as well as most solemnly, affirmed, that the self-same means, which in one case were unavailing and useless, as to any spiritual benefit, would, in the

other case, have been effectual, and productive of saving advantage.

But, how can this declaration consist, either with such a view of our fallen nature as represents every one to be by nature equally dead in a spiritual sense, and morally incapable of exercising repentance towards God; or, with the total and absolute insufficiency of the best religious means, unconnected with the quickening influence of the Spirit, to effect the recovery of a sinner to that state of mind which may be called *initial salvation*? Does it not seem a fair conclusion from our Lord's manner of expression, not only that strong moral obligations arise out of well-adapted means, and that human depravity exists in different degrees among different men; but that *saving grace* partakes of the *nature* of moral suasion; that the beneficial effect of it arises out of the *degree* in which the Holy Spirit causeth it to act upon the mind and hearts of individuals, in which the *speciality* of his gracious influence may consist; and that *objective means*, being enjoyed, but neglected or abused, will shut men up in speechless guilt and condemnation?

Should this appear to any of your well-informed correspondents, as it possibly will, an incorrect or a defective view of the passage, a more clear and consistent explanation of it, through the medium of the Christian Observer, will be deemed a friendly obligation conferred on your constant reader.

VERAX.

FAMILY SERMONS.—No. CXIV.

Psalm x. 4.—God is not in all his thoughts.

THIS is one of the most concise and expressive descriptions possible of the wicked man. We might, indeed, point to his immoral acts, to his unholy deportment, to his evil thoughts

and words, as marks of his state; but here we have one broad and general test of his character—"God is not in his thoughts." Wicked men may not be all equally inclined to the same sin: their education and habits may be very different: they may be high or low, rich or poor, decorous or profligate: but, amidst all these and various other points of difference between them, we shall uniformly find that in one respect they agree,—they are not habitually impressed with a sense of the presence, the power, the majesty of God; they do not live as under his immediate inspection and control; heaven and hell, death and eternity, are not the great subjects that occupy and engross their souls. In like manner, true Christians may differ in numerous respects: their knowledge, their faith, their practical experience, may be very various: but in this they uniformly agree,—that God is in their thoughts; that though they may not view all subjects alike, and may even contend respecting matters of subordinate interest, they yet possess in common one fixed, general, pervading sentiment of the presence and inspection of the Almighty. They do not, and cannot, dismiss from their thoughts those supremely important subjects which relate to God and the unseen state; and they view, even amidst all their numerous sins and deficiencies, the care of their soul, and the securing the inheritance of heaven, as the great object of their concern in this fleeting and perishable world.

The heart of the wicked is the only place in the creation of God whence, if we may so speak, the Creator is banished. "If we go up to heaven, he is there; if we go down to hell, he is there also." In the one, he is ever present by his mercy; and in the other, by his anger. Angels would not forget him, and condemned spirits cannot. Even upon earth, also, the heart of

the righteous is open to his reception. So that it is the sinner only who can put away the thought of God ; and speak, and live, and feel as though his being were but a cunningly devised fable. The heart of such a man is a blank, as respects the sensible presence of the Almighty : there is no throne prepared for his reception, there is no anxiety to invite his influences. *God is not in all his thoughts.*

Among the ideas which the words of the text appear to suggest, as connected with this subject, we may inquire,

First, into the causes of such a state of mind :

Secondly, into the evils resulting therefrom ; and

Thirdly, into the method of overcoming this unhappy state of character.

I. The causes of such a state of mind penetrate much deeper than may at first sight appear. When we consider mankind as he came from the hands of his Maker—in the likeness of God ; perfect in soul and body ; with a heart fixed in love, and gratitude, and admiration upon the great Author of all his blessings ; with whom, as well as with the whole celestial world, he held daily and hourly communion—we must confess that it could be no slight cause that has effected so complete a change. To pass from constant and delightful intercourse to total forgetfulness and indifference, surely could not have happened without some marked and important step to point out the first defection. And this we find to have been in fact the case. It is nothing temporary or accidental that causes the forgetfulness of which the Psalmist complains : the evil is general and radical. It has its source in our original apostacy ; it extends to us all by nature ; no man is free from its influence. From the moment in which Adam plucked the fruit of the forbidden tree, a desire to avoid the presence of God entered his soul ;

and a similar desire has ever since characterised his posterity. Thus we are said to live “without God in the world.” We are so deeply altered and depraved, that He who is the First and the Last, the great and glorious Being who inhabiteth the praises of eternity, no longer dwells by nature in the contaminated regions of our hearts. Other gods have had dominion over us. Our lusts and passions, our evil tempers and unholy pleasures, absorb those thoughts which ought to be devoted to the Most High. The fall of man has destroyed that image in which we were created : the understanding, darkened and perplexed, no longer comprehends the Divine nature ; the affections, alienated and depraved, no longer love it ; the judgment no longer sets it up as the great pattern and model for our imitation. In a word, though God is ever present to us, though every thing around us testifies his power and his mercy, though in Him we live and move and have our being, yet, such is our character and condition since the entrance of sin into the world, that we are dead to his perfections and insensible of his presence. We do not perceive him, because we do not love to do so. The spiritual ear is deaf, and the spiritual eye blind ; the heart is cold, and the perceptions are deadened.

Thus, in a general point of view, may we trace the thoughtlessness of mankind with respect to God, to the depraved state of our nature, as one of the unhappy consequences of the Fall. But subordinate to this primary and leading cause there are individual causes, which, though but results of the former, become in their turn new and fruitful causes of the same effect. The constant pressure of worldly concerns, even when lawful, tends to banish God from our thoughts. The objects that surround us, though small and of little moment in themselves, yet by their nearness and number greatly impede our ap-

prehension of the Almighty. Every thought that would ascend to heaven is checked in its flight; and in the fatigue and pressure of daily events we are too much occupied and interested to spend one reflection upon Him who gave us the very power to think at all, and to whom we are indebted for all the blessings we enjoy.

But mere inattention, or urgent worldly employment, is not the *whole* cause why God is not more in the hearts of men. They *wilfully* and *deliberately* banish him from their thoughts. They are *anxious* to forget him. The consciousness of his presence gives them pain; so that they are forever contriving new methods of losing those salutary reflections which silence and solitude sometimes create in their minds. The reason of this is, that they do not truly *love* God. What we love, is always welcome to our thought; and “where our treasure is, our hearts will be likewise.” The angels, whose love to God is perfect, desire no other theme for their celestial meditations. The spirits of the just made perfect, who circle the Eternal Throne rejoicing in light and life and never-ending felicity, praise God, because they are deeply penetrated with love and gratitude to him for his mercies. And thus, also, mankind, were their love and gratitude equally sincere, would cheerfully and spontaneously make Him the great subject of their thoughts, and praises, and conversations. It would require no argument or excitement to cause us to think upon God: to do so would be as much our delight as it is our duty. We should begin, continue, and end every thing with Him. We could not live happy without a consciousness of his presence, or find repose but in his favour and parental superintendence. How greatly, then, must our nature be depraved! and how direful must be those causes which have thus

ejected the King of kings from that important part of his dominions, the human heart! “How is the gold become dim! how is the fine gold changed!” What a picture does mankind present, when we thus contrast his original with his actual condition! that holy, happy, state, in which his Creator was his father and his friend, ever nigh to support and comfort him; with that in which “God is not in all his thoughts,” and in which, consequently, he can know nothing of true happiness here, or be qualified for the enjoyment of heaven hereafter!

II. Having thus ascertained the *causes* of this awful condition of mind, let us, secondly, view the evils resulting therefrom.—But these it is impossible fully to enumerate; for, in fact, all the vice that exists among mankind arises from their not having God in their thoughts. Even our courts of judicature, in accounting for the crimes which it comes within their province to investigate and punish, attribute them to the sinner’s “not having the fear of God before his eyes, and being moved by the instigation of the devil.” Did men seriously think upon God, they would not dare to sin as they too often do. To realize the idea of Him who made, preserves, and governs the world; of Him who weighs actions and motives; who searches hearts, who revenges sin, and “brings to light the hidden works of darkness;” would be a strong safeguard against temptation. Yet there is even a stronger than this—namely, to view Him as He is fully revealed in his word; not only as a Creator and a moral Governor, but as a God of kindness and compassion, of pity and forgiveness;—to view the Father as giving his Son to die for us; the Son as undertaking and performing the arduous task; and the Holy Spirit as enlightening, sanctifying, and comforting us by his gracious influences. To have

God thus in our thoughts in all his love and mercy, as exhibited in the Cross of Christ; and to feel our souls daily impressed with a sense of his inestimable Gift; is the most powerful dissuasive from sin. To the absence, therefore, or the infrequency, of these affecting considerations, or to the want of bringing them home to the conscience and rendering them practical, must be ascribed the great and universal prevalence of iniquity. Would there be so much practical unbelief in the world, if men seriously reflected on the nature and attributes of God? Would there be so much impiety, and evil passion, and falsehood, and blasphemy, if they duly reverenced Him who "is of purer eyes than to behold iniquity?" The contemplation of his wisdom and goodness, his justice and mercy, his power and glory, if sincere and habitual, would greatly tend to excite adoration, to awaken a holy fear, to strengthen our faith, and to increase our love and gratitude. The want of this consideration produces the contrary effects. We become careless and impenitent; we neglect prayer; we feel little awe of God; and hence we are easily seduced into open and gross iniquity. In fact, we are not safe an instant longer than our souls are possessed with elevated, and reverential, and admiring views of God. The first inattention to the duty of "remembering our Creator in the days of our youth" leads to "hardness of heart, and contempt of his word and commandment;" till at length this culpable inattention—or rather this studious exclusion—becomes so confirmed that not all the promises or warnings, the mercies or judgments of God, can awaken the heart to holy impressions. As the cares and avocations of the world thicken around us, the evil advances; till at length sickness and death arrive, and plunge the sinner into the immediate presence of Him whom it has been the main object of life

to forget. The result of such an entrance into eternity cannot be described or conceived; but the merited and appropriate punishment for such a life will then appear in those awful words, "I know ye not—depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels!" As the sinner would not retain God in his thoughts while upon earth, so his just punishment will consist in being for ever disowned and banished from the presence of God in heaven.

III. We are, thirdly, to consider the method of overcoming this unhappy state of character. In order to do so, it is necessary to feel it important to exert ourselves for this purpose. The larger part of mankind do not conceive it an object of any moment to think upon God; they are not impressed with a sense of their own interest in the subject. But where there is really a desire to perform the duty, it may not be unwelcome to suggest some of those points by the observation of which we are likely to become most interested with the topic.

1. In the first place, then, let us learn to contemplate the Almighty in *the magnitude of his terrors*.—There is a vague, general, indifferent, and almost unmeaning way, in which we are accustomed to think and speak of God. This rather lowers than heightens our conceptions respecting him. We ought, on the contrary, to endeavour to realize his presence, by prominently setting before ourselves his attributes and perfections; by dwelling upon that power, that justice, that omniscience, one glance at which must necessarily engross the attention and affect the heart. A criminal feels no difficulty in keeping before his eyes the person and character of his judge, or an obedient courtier that of his prince. In like manner, we, if we thus contemplated the Almighty, should not find that the theme was incapable of awakening

and commanding attention. On the contrary, every faculty would be absorbed with fear and admiration. Seriously to view ourselves in our true light, as frail, sinful, and impotent creatures ; and then to revert to that holy character of God, which is utterly opposed to all our ways and threatens our eternal punishment, could not but excite thought and inquiry. Thus viewed, the contemplation of God becomes supremely interesting. It is not a neutral subject ; it is one calculated most forcibly to arrest the mind of man, to stop the sinner in his heedless course, and to fix itself upon the conscience by the most powerful associations. The only wonder is, that God should exist, and that we should believe in his existence and in all those awful attributes which render him "a consuming fire," and yet that we should be able to expel him for a moment from our thoughts.

2. But, in the second place, let us view God in the *abundance of his love*.—It is true, that the former aspect is calculated to excite interest and attention ; but it is by no means one that calms the heart, and renders the contemplation of the Godhead as inviting and welcome as it is salutary and important. Indeed, it is on this very account, namely, by reason of the uneasiness excited by this view of the Almighty, that men fail to reflect upon him. But in this new and equally appropriate aspect, He becomes an object on which we may look without terror ; His perfections and attributes are rendered as attractive as they are majestic. "God in Christ reconciling the world unto himself, not imputing their trespasses unto them," is, of all possible themes, that which is best calculated to soothe and tranquillize the heart of a conscious sinner, who is anxious for pardon and mercy. Here the spiritual eye may repose, without being dazzled by the awful glories of the Godhead. Thus we learn to unite

our own interest with the contemplation of God. We behold Him as exhibited in the face of Jesus Christ ; who, by assuming our nature, and becoming a High Priest that can be touched with the feeling of our infirmities, has rendered the Godhead capable of being viewed through a medium which we can understand ; and has so united the beams of mercy with the attributes of justice, that we learn to contemplate the Almighty as a reconciled Father and an all-gracious Friend. Let us, then, cultivate those affections towards God which may render our reflections upon him grateful and interesting. If we learn thus to connect our own personal salvation, our happiness here and hereafter, with the character of the Almighty, we shall not desire to be freed from his presence, but rather shall keep him ever in our thoughts, in all the endearing relations in which he has been pleased to reveal himself to man. We shall thus advance in love to him ; and this love will lead to new and more endearing contemplations. We shall also be increasingly conformed to his image ; we shall grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ ; till at length, having made God the great object of our meditations and delight upon earth, we shall be translated into his kingdom in heaven, where we shall become perfect in knowledge, and see and know even as we are seen and known.

To the Editor of the Christian Observer.

I HAVE been sometimes tempted to think, that the notices given us in Scripture of the heavenly state are too few and scanty, and that if we had more complete information, we might find much advantage resulting therefrom. Upon further consideration, however, I am content with what has been dis-

closed. If it had been good for us to have known more, more would doubtless have been revealed. There are many reasons against a full disclosure upon earth. "If ye believe not earthly things," said our Lord, "how shall ye believe if I tell you of heavenly things?" "Such knowledge is too wonderful for us;" our senses could not apprehend it, and our frames, perhaps, could not support it: we could not see God and live. Hence the descriptions of the heavenly city in the Apocalypse address our minds through the medium of our senses. But though our information be so limited, enough is revealed to enable us to arrive at some accurate judgment. I propose, therefore, to view a few of those aspects under which heaven is described to us in the Scriptures.

First; it is spoken of as a state of *exemption from sin*.—Moral defilement is more or less mixing with and poisoning the most perfect condition of man upon earth; but in heaven it will be said, "These are they that have washed their robes, and made them white in the blood of the Lamb: therefore are they before the throne." The work of sanctification, begun and carried on in this life, will then be completed. It is expressly said, we shall see Christ as he is, and that we shall be like him; which, to one who feels the intolerable burden of sin, and its in-dwelling power, makes the very essence of the felicity of heaven.

Heaven, again, is described as *deliverance from sorrow*.—"We that are in this tabernacle do groan, being burdened." "In the world, ye shall have tribulation." The Christian has sources of sorrow beyond worldly men. His own corruptions are a constant cause of uneasiness; and God often visits him, in mercy, with temporal afflictions beyond what others experience, who, "because they have no changes, therefore fear not God." Burnet says, that "mul-

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titudes are miserable through too quick a sense of a constant infelicity;" and Dr. Young, and a thousand other moralists, have said so much upon human misery, that they have left nothing to be added. But we need not travel beyond our own experience for the truth of the position that "man is born to trouble;" and, if Christians, we shall readily allow that there is no person who is really happy, except in proportion as he is holy. Heaven, therefore, is the consummation of bliss, not so much because it abstractedly removes sorrow, as that it essentially perfects holiness, and assimilates us to the nature of God. Still, it is no mean part of the description of heaven that "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain. The curse of sin, and its consequences, as felt in pain, sorrow, and death, will then be for ever extinguished. "The ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Heaven is further described as *honoured with the presence of God*. "He will dwell with them, and they shall be his people; and God himself shall be with them:" they shall see him "face to face." This is a chief source of the heavenly blessedness; for "in his presence there is fulness of joy, and at his right hand are pleasures for evermore."

Heaven is described as a place in which the means of *grace are exchanged for eternal glory*.—"I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it." Those instruments and assistances, so necessary upon earth, are there laid aside as useless: the manna ceases when the wilderness is passed; the scanty streams that watered the desert are absorbed in that ocean of grace and benignity which

they so feebly represented and anticipated upon earth. "When that which is perfect is come, then that which is in part shall be done away."

Again: Heaven is described as *emancipation from this earthly tabernacle of the body*.—How are we imprisoned and shackled by the animal part of our frame, in this present weak and degraded state! In how many plans of usefulness and value are we impeded, by what the Apostle calls "our vile bodies!" But, much more, what occasions are they of sin to us! It is the flesh which brings the spirit into subjection. "Every man is tempted, when he is drawn away of his own lusts, and enticed." Satan employs the evil propensities of the body, in order to "assault and hurt the soul;" and thus but too successfully divides the house against itself. Then, the glorified body will second and obey the motions of the spirit, instead of opposing and resisting them. Nay, it is spiritual *itself*: though sown "a natural body," "it is raised a spiritual body;" and therefore will rather prompt the soul to holy desires, than degrade it by the solicitations of temptation.

Heaven is also described as *deliverance from Satan*, the great destroyer of souls.—Christ hath both "destroyed death and him that had the power of it, that is, the devil." He hath "delivered us from the power of darkness;" and "he must reign till he hath put all enemies under his feet."

Heaven is described as the *worship of God without cessation or weariness*.—"They shall serve him day and night in his temple." The deadness of mind, the langour and coldness and formality, which deteriorate and enfeeble our best services, and bring iniquity upon our holy things, are the cause of much shame and sorrow to the Christian. Even when "the spirit is willing, the flesh is weak;" but often also, is the spirit unwilling

and weak itself. We find incessant interruptions in duty; and our acts of worship, both public and private, lie scattered about in innumerable wrecks and fragments. But in heaven, "they rest not day nor night saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come."

Heaven is, farther, described as *affording a termination to all our doubts and apprehensions*. It is a state of certainty and undisturbed security.—What would many a sincere penitent give for such an assurance upon earth! He doubts, perhaps, his own sincerity and faith. "I shall one day perish by the hand of Saul," is often his secret complaint. He has fears both of a temporal and spiritual kind: he dreads pain, sickness, poverty, and death, with a thousand other real or supposed evils. But there, he "shalt enter into peace"—"they shall rest in their beds, each one walking in his uprightness."

Heaven is a *place of realities, a world of substance*—Here, we walk in a vain shadow, we disquiet ourselves in vain; "seeing through a glass," or "looking as into a glass;" darkly contemplating the representations of things, rather than the realities. We are ignorant of the future; and with respect to the past, experience, as it has been well observed, is often but as the stern-lights of a vessel, only illuminating the path we have passed over, and not the track which lies before us. We live in a land of dreams: there is no arriving at certainty in any thing. "Omnia exeunt in mysterium." "We know in part and prophesy in part;" are subject to delusion and deceit in a thousand varieties, and find truth eluding us at every grasp. Dissatisfaction and emptiness are written upon the highest enjoyments; and these are often gone almost as soon as possessed. With regard to happiness, the world must acknowledge "it is not in me." Well, therefore, might David exclaim,

"I shall be satisfied when I awake after thy likeness." It is clear from his whole history, that he was never really satisfied before.

Heaven, again, is described as *a state of rest*—not as opposed to action, for in this sense "they rest not day or night;" but as exempt from the fatigue and pain which, as was before mentioned, are inseparable from our holiest and highest services here, and from the wearisome sense of labour and anxiety which are felt both by the body and the mind in our progress through life. "There, the weary are at rest." "There, remaineth a rest for the people of God." There, is reserved "to them that are troubled *rest*, when the Lord Jesus shall be revealed from heaven." "Blessed are the dead which die in the Lord; yea, saith the Spirit, for they *rest from their labours*."

Heaven is, further, described as *a state requiring no aids from created nature*.—"The city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof." And, again, "there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light." God is there "all in all." The highest advantages formerly derived from the creature, in its fairest form, are superseded by this brighter dispensation, in which God reveals himself by direct and immediate communications, and not mediately and instrumentally through the intervention of other agents. What an idea does this give us of the heavenly state! treading under our feet what was once far above us, and establishing the empire of eternal glory on the ruins of the material universe!

Heaven, moreover, is described as *a state of exemption from the necessities of animal life*.—"They shall hunger no more, neither thirst any more: for the Lamb which is in the midst

of the throne shall feed them, and shall lead them unto living fountains of waters." How much of our time is necessarily consumed in gross and ordinary occupations! "What is life," says Burnet, in his Theory of the Earth, "but a circulation of little, mean actions? We lie down, and rise again; dress, and undress; feed, and wax hungry; work or play, and are weary; and then we lie down again, and the circle returns. We spend the day in trifles; and when the night comes we throw ourselves into our beds, among dreams, and broken thoughts, and wild imaginations. Our reason lies asleep by us; and we are, for the time, as arrant brutes as those that sleep in the stalls or in the field." Now, to be delivered from such a state is surely no small part of the heavenly felicity.

Heaven is described as *a state of blissful adoration*.—The heavenly inhabitants "cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honour, and power." "And they sang a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." And, again, "saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Heaven is described as *a state unchangeable in its nature and eternal in its duration*. This is a most essential point. The saints in glory, as they are above the fear, are also above the possibility of falling. The great apostle himself feared lest, after preaching to others, he should himself "become a cast-away;" but such

fears distress him no longer: the event is impossible. It is of the essence of earthly enjoyments that change is written upon them: minor changes are frequent, and they only make way for the great change of death: but it is the property of heaven that it can know no change. It is also eternal in duration. "They shall be *for ever* with the Lord." "Him that overcometh will I make a pillar in the temple of my God, and *he shall go no more out.*" Divines have observed, that if it could for a moment be supposed possible above, that at the end of millions of ages the happiness of heaven should cease, the bare supposition of that possibility would completely destroy the happiness of heaven itself.

Heaven is described as *a place of communion with angels, saints, and glorified spirits.*—"Ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem; and to an innumerable company of angels; to the general assembly of the church of the first-born, which are written in heaven; and to God the Judge of all; and to the spirits of just men made perfect; and to Jesus, the Mediator of the new covenant." This must needs advance in an amazing degree the happiness of the heavenly state. We may form some very remote conception of this kind of enjoyment from "the communion of the saints," however imperfect, on earth. It is, indeed, a blessed thing, even here, to dwell together in "the unity of the spirit;" but what is this to that indissoluble "bond of peace" which shall unite us hereafter? Various passages in the Revelations present us with the most ecstatic views of the intercourse that is carried on in the celestial world.

This delightful theme might be pursued further (for, indeed, I have attempted only a few desultory and unconnected ideas); but, after all,

"eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the things that God hath prepared for them that love him." "Expressive silence" is the best acknowledgment of the glories of a state which, as consisting of unutterable things, must needs set all description at defiance. "It doth not yet appear what we shall be."

The practical reflections that seem naturally to be derived from these descriptions of the heavenly state, are such as the following. I merely give a few hints for my readers to expand.

First: We learn a lesson of humility.—Is sin so defiling and heaven so pure? How humbling, then, is the continuance and the recurrence of sin; and what an awful world is this, where temptation to sin perpetually abounds!—Again: Is the body so great a hindrance to the soul? How humbling the reflection! To be proud of such a body, is to boast of our prison and to embrace our chains.

Again: we learn to aspire after heaven.—Is earth so mean? Then well may we ask with fervent desire, "When shall I come and appear before God?" "Come, Lord Jesus, come quickly!" Well may we have "a desire to depart and to be with Christ, which is far better" than thus to remain clogged with the sins and imperfections of the present state.

We may also learn a lesson of contentment.—Is affliction so soon to find a termination? Are such joys at hand? Then, "why art thou cast down, O my soul?" That affliction may well be called "light," indeed, which is but for a moment. "The time is short," and we may therefore "weep as though we wept not." "The Lord is at hand." "Yet a little while, and he that shall come will come, and will not tarry:" therefore, "be careful for nothing."

Allied to this, we learn a les-

son of consolation amidst sickness and change.—“I shall go to him, but he shall not return to me.” “Them that sleep in Jesus will God bring with him.” “Ye now have sorrow; but I will see you again, and your heart shall rejoice; and your joy no man taketh from you.”

We learn a lesson of sanctification.—It is ennobling and transforming thus to fix the eye upon eternal purity and bliss. Our natural inference will be, Do I belong to heaven, and shall I act inconsistently with my high calling and privileges? Can these evil passions and lusts be carried to that all-pure and perfect world? Indeed, will they not effectually prevent my entering there? And if I hope to do so, should I not remember, that “every one that hath this hope in him, purifieth himself?”

We are incited to love and gratitude.—Who is it that hath purchased all this blessedness for us? Who was it that opened that door of heaven, which no man can shut, after man had once shut it by his own guilt and folly? The answer is not distant: Jesus Christ “hath redeemed us by his blood, and made us kings and priests unto God.” Therefore, “we love him, because he first loved us.”

I would only add, that the subject furnishes a most awful and affecting contrast.—Is heaven so inviting? Then what must hell be, “where the worm dieth not, and their fire is not quenched!” It must be no light affliction barely to miss of enjoyments like these; yet if there be no middle state, and if to come short of heaven be to enter into hell, how unspeakably anxious should we be, “lest a promise being made us of entering into His rest, any of us should seem to come short of it!”

J. P.

self are unhappily at issue respecting the Dean of Chester's Sermon (preached at St. Paul's, June 1816,) I shall beg the favour of you to insert the following explanatory remarks, by way of conclusion.

The first point of difference between us, is the quotation which the Dean has made from the Ecclesiastical Polity (book iii. chap. 8.) N—Σ is of opinion that the Dean “has rightly understood, while I have entirely mistaken, Hooker's meaning.” The first question, then, to be determined is, (for I readily concede, and indeed have not denied, that *reason* is properly employed in determining whether we are led by the Spirit, provided that reason be first subordinated to faith,) Does Hooker allude, in the chapter to which the Dean of Chester has referred, to those “unconnected ravings of a disordered intellect,” and to “certain undefined sensations” of the fanatic, to which the Dean applies the observations of that great divine? I humbly conceive, that Hooker had no such “ravings” or “sensations” immediately in view. And I noticed (in your number for February last) this mistake, as to me it appeared, of the Dean of Chester, because it was so nearly destitute of any qualifying clause in favour of *rational* religious feelings, as to be highly calculated, I thought, to mislead an irreligious reader. But if, after all, I am mistaken in my view of Hooker's meaning, I request your correspondent to convince me of my mistake, by pointing out that part of the chapter in which Hooker directly, or at least confessedly, speaks of the “*ravings*” and “*sensations*” of the fanatic.

That Hooker's *main object* (for I do not forget his *incidental* notice of other “*credenda et agenda*” of religion) was to expose the extravagance of those who deny that any ecclesiastical regimen can be lawfully adopted which is not immediately and evidently dictated by the Holy Spirit, will appear, I think, on a comprehen-

To the Editor of the Christian Observer.

As your correspondent N—Σ and my-

sive view of the argument which runs throughout the chapter; and more particularly on weighing with care and impartiality its conclusion, which is as follows: "In all which hitherto has been spoken, touching the force and use of man's reason in things Divine, I must crave that I be not so understood, or construed, as if any such thing by virtue thereof could be done without the aid and assistance of God's most blessed Spirit. The thing we have handled according to the question moved about it; which question is, whether the light of reason be so pernicious, that, in devising laws for the church, men ought not by it to search what may be fit and convenient. For this cause, therefore, we have endeavoured to make it appear, how in the nature of reason itself there is no impediment; but that the self-same Spirit, which revealeth the things that God hath set down in his law, may also be thought to aid and direct men in finding out by the light of reason what laws are expedient to be made for the guiding of his church, ever and besides them that are in Scripture. Herein, therefore, we agree with those men by whom human laws are defined to be ordinances which such, as have lawful authority given them for that purpose, do probably draw from the laws of nature and God, by discourse of reason, aided with the influence of Divine grace. And, for that cause, it is not said amiss, touching ecclesiastical canons, that by instinct of the Holy Ghost they have been made, and consecrated by the reverend acceptance of the world."

The second question, between your correspondent and myself, respects "the perceptibility of the Holy Spirit's operations on the human soul." And here he would hardly, I think, have charged me with "an extraordinary incorrectness of language, and misapplication of authorities,"

if he had bestowed a little more attention on the terms in which my meaning was conveyed. To his candour I readily submit it, whether I maintained that the operations of the Holy Spirit are perceptible beyond the limits of that effect which they produce? On turning to my remarks, he will discover, that I first admitted, in a note, "that the mode of his operations is secret;"—that I afterwards observed, that "Hooker considered the influences of the Spirit upon the mind of man to be perceptible to him who is the subject of them;"—and that, when quoting from a discourse of Bishop Sherlock, I spoke of "what is to be regarded as the test of spiritual influences upon the heart." When I thus qualified my words, I conceive I was abundantly justified by the very language of the natural philosopher; who would speak, without hesitation, of the perceptibility of the operation of climate upon the human body, and yet would signify no more than that the operation of air is attested by the health, the strength, the appetite, the vigour, it produces. I therefore would argue, in like manner, that the operation of the Spirit is perceptible, not in its mode, but in its effects. And in the latter point I am happy to find myself agreed with your correspondent.

Yet I am compelled to differ from him, when he affirms, that "the latter opinion" (namely, "that we are to collect the sincerity of our religion exclusively from our religious conduct") "belongs neither to Hooker nor to the Dean of Chester." For, though it is true the Dean has admitted (p. 7) that "faith, and penitence, and good works, are the only sure test of true religion;" he nevertheless appears, unconsciously, to revoke this scriptural statement (in the 9th page,) when he asserts, respecting the Holy Spirit, that "there is no other way by which its pre-

sence can be ascertained, but holiness of life." If the Dean of Chester intended what he here appears to have advanced (for I do not wish to take any unfair advantage of his words,) it follows, that the presence of the Holy Spirit cannot be ascertained either by the purity of the affections or by the uprightness of the will. It was to obviate this mischievous, and I fear not unfashionable,

conclusion, that I thought it necessary to shew that some of the most eminent divines of the Church of England, together with the compilers of the Seventeenth Article, admitted an *internal* as well as *external* test of the Holy Spirit's presence in the human soul. My quotations therefore, I trust, were strictly applicable to the matter then in debate.

JUSTITIA.

MISCELLANEOUS.

POSTHUMOUS FRAGMENTS, ADDRESS- ED TO THE EDITOR OF THE CHRIS- TIAN OBSERVER.

(Continued from p. 300.)

7. *On the Causes of unhappy Marriages.*

It has been often questioned, whether more marriages are happy or unhappy. The papers of the Rambler have been accused of leaning too much to the side of representing the majority of them as unhappy. Novelists, on the other hand, usually conduct the hero and heroine of their piece to marriage, as the termination of all their sufferings; and lead you to suppose, that, when they are joined in matrimony, it is unnecessary to say more concerning them, because the residue of life is of course a scene of unvaried bliss. But novelists, in this as well as many other respects, give a false map of human life. Marriage has its blessings and its trials; and in most cases proves, on the whole, to be a benefit or a curse, according to the temper and character of the parties united by it.

I purpose, Mr. Editor, to trouble you with a few remarks on the causes of unhappy marriages. Some thoughts of a religious nature will occasionally enter into the discussion.

First: I apprehend that great inequality between the two parties

united in marriage—inequality either of rank or of age, of taste, of talents, or of acquirements (I except great inequality of fortune)—is one common source of unhappiness. Let us imagine the case of two persons whose taste and talents are widely different; and let the superiority be assumed, if you please, to be on the side of the husband, which is the supposition the more favourable to happiness. One of the means of uniting the affections of a married couple, is a participation of each other's occupation. If the wife be totally estranged from all the pursuits of the husband, and the husband from those of the wife; if their departments not only are different, as they necessarily must be to a certain degree, but are totally separate and unconnected—if the husband, for example, is engrossed by politics, or much engaged by science, and the wife is incapable of any higher occupation than that of overlooking the kitchen—there will arise between such a couple a distance not altogether unlike that which usually subsists between a well-educated man and his housekeeper. The husband will devote himself to the society of his intelligent friends; the wife will become familiar with her servants. Is it to be expected that love will subsist in its due degree between such a couple? Will there be no consciousness in the husband of his

affording to his wife a smaller proportion of his time, and in the wife of her receiving less honour from her husband, than is usual in the case of other wives and husbands? And will there be no jealousies or heart-burnings on this account? Will there be no secret dissatisfaction on his side, on account of her indifference to his topics of conversation; and no complaining on hers, of the difficulty of interesting him in her subjects of domestic economy? A woman of sense proportionate to his own, would cut short these smaller discussions, or would deduce from the little events of her department some great and general inferences. She would, at least, be pleased with deductions of this kind, which should proceed from the more enlarged understanding of her husband. The affections would be strengthened by thus multiplying the topics in which both could take an interest: they would have a larger share of the society of each other: causes of jealousy would be diminished: the husband (unless some peculiarly unhappy temper should exist on one side or the other) would love the company of his wife, the wife that of her husband.

I am aware that there may be some husbands who may so remarkably abound in the kind affections, and others who may be under so strong an influence of religion, as to pay very considerable attention to women who are greatly their inferiors. Nevertheless the general observation is just, that great inequality of taste and talents, and, by parity of reason, a great inequality of many other kinds (inequality of fortune always excepted), is unfavourable to conjugal happiness. Let this circumstance be therefore taken into consideration, in forming matrimonial connexions. Let not, for example, the young man of rising talents be too easily charmed with the agreeable person, the apparently open

disposition, or even the moral and religious qualities of a young woman who may be known to be clearly below mediocrity in respect to the powers of her understanding. It is possible, that, during even the first years of marriage, he may not fully perceive her deficiency; but let him remember, that the same person is to be the companion of his age who has first been the wife of his youth. * * * *

8. On the Way of Salvation.

The Gospel came from heaven; and since it is not the invention of man, we may expect it to contain many things which man never could discover. It is likely that it should oppose some of our most natural opinions: for if man without the Gospel were not inclined to err, and even to err materially, doubtless this revelation of the mind of God would not have been given. He would not have sent his Son from heaven, if we, without this Divine knowledge, had been already sufficiently wise unto salvation.

We ought, therefore, to suspect ourselves to be naturally inclined even to some fundamental errors in religion.

Let us now proceed to inquire in what way and degree it is natural for man to err in that great and important article, the way of salvation.

If you ask a person unacquainted with the Christian Religion, by what means it is that he hopes to be saved, he probably will reply, that he must do good, and avoid what is evil, and then hope the best. There is a mixture of truth and error in such an answer, as we shall presently shew. But let us first a little cross-question the man who gives this answer. How much good must a man do, in order that he may be saved; and how long must he continue doing it? Moreover, what is doing good? Is it enough to do nothing? And how much evil must a man avoid?

May he commit fifty sins, or only twenty? and great sins, or only small ones? is there any such thing as the pardon of sin? Are there any transgressions which can be completely buried as in the depths of the sea? Will sorrow for sin suffice for this purpose; or is some kind of present suffering or penance also necessary? To what, in short, ought we to trust—to God's justice, that he will not, and cannot, punish persons who, on the whole, have been so good as we have been; or to his mercy, that he, for his own goodness' sake, in spite of all our sins, will finally save us?

Most men, perhaps, naturally halt between these two opinions. They do not exactly know which to take, and they are more of one sentiment to-day, and more of the other to-morrow. They are inconsistent with themselves. When in health and spirits, when subject to no great temptation, when, being free from the grosser crimes, their conscience is at ease, and when their pride suggests how very good they are, then, say they, God's justice shall save me. But when they fall into some foul sin, or have but recently recovered from it; or, again, when sickness comes on, and death threatens them; when conscience is far from whispering peace, and their more ordinary ground of hope fails; then they betake themselves to the thought of the Divine mercy. They are unstable in their judgment, and their confidence even in the Divine mercy is weakened by some reflections on the interfering claims of the Divine justice. From the confusion of mind

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9. *On Religious Jealousies and Rivalships.*

Permit me, Mr. Editor, to trouble you with a few remarks on a subject which I do not recollect to have heard particularly treated of in the pulpit, or to have seen sufficiently discussed in print. I allude to those little rivalships and jealousies which

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are perpetually arising in almost every society, and which so much diminish the happiness of human life. I suspect that the soundness of the Christianity which subsists in any circle, may be ascertained in a great degree by this test; and I think that I can bring various passages from Scripture to prove my point.

If we look abroad into the world, we shall find that emulation, or the desire of excelling others, is the great principle of human action. It is professedly resorted to at schools and colleges; and though not acknowledged to be the ruling motive in riper years, it clings to the man of the world through life. Now this eagerness to excel implies two things; the depression of others, and the elevation of ourselves: for our wish is to be *comparatively* great. Men are not jealous of all their neighbours, nor perhaps even of all those who may be jealous of them. We are not jealous of those who are either much above us or much below us, or of those who rival us in some point to which our chief attention is not turned. The competition is with the persons by whom we think ourselves in danger of being surpassed in some point which we deem important; and our mind is fertile in inventing circumstances to the prejudice of the neighbour to whom we have thus become ill-affected, without perhaps having the least consciousness of it.

But I shall not dwell on a point so plain as that of the general prevalence of jealousy among worldly men; nor shall I spend my time in proving the sinfulness of it. My object is to follow this principle into the religious world, to which, I apprehend, the majority of your readers belong. Now I do not believe that the evil exists there in the same force. I am persuaded that it is the endeavour of every sincere Christian to expel it from his bosom; and that his labour, in this as in other things, is crowned with no small success. I

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have been often charmed by observing how little of this weed was to be found in many a pious circle into which I have entered, and how effectually the culture of Christian love served to root it out. And yet, sir, I must also say, that rivalships, according to my observation, are by no means banished from all Christian societies, but occasionally form a chief circumstance to their reproach.

I will now proceed to treat of those jealousies; first, as they may be supposed to exist in Christian ministers towards each other; secondly, in Christian laymen in general; thirdly, in the female part of a family; fourthly, among the children.

First, Christian ministers, and even those of the stricter sort, are not exempt from the danger of this vice. Some of them are under peculiar temptation to it. Our church, it is true, has happily provided that every clergyman * * * * *

10. *A Hint to Ministers.*

I entirely agree in an observation made by you in a late review, that it is much to be wished that our ministers would sometimes take occasion to describe the comparative character of the mass of the population of this country, and that of the world at large at the time when Christ, the Evangelists, and the Apostles appeared. A fair and temperate discussion of this subject would have many uses. It would assist us in our interpretation, and application to modern use, of those terms of Scripture in which the world is spoken of—that is, as I conceive, the then world, or the then world, at least, chiefly and primarily. It would rectify our judgment as to the degree in which it is lawful to qualify the exhortations of Scripture, “to come out” from the world and to “be separate.” It would also contribute to give to each of us a better knowledge

of ourselves individually; for we all partake of the general character of the times in which we live. And it would tend to reconcile the jarring opinions of different parties in the church, who are as far removed as East and West on this subject, and yet seldom enter into the discussion of their difference.

The Evangelical World has, as you justly intimate, somewhat too freely applied the terms *unconverted* and *unbelieving* to all who are not of their own body. But a large portion of the Clergy of the land have, as I conceive, been guilty of a far greater error, in bestowing, so generally as they have done, the term *Christians* or *Believers*. They have contributed to produce the fault of the other party, for they have denominated almost all men Christians; and the peculiarities of the Gospel, in respect both to doctrine and to practice, are in danger of vanishing from our sight, if we adopt the living standards of Christianity with which they appear to be so well satisfied. * * * *

11. *On the Causes of the Popularity of the Methodists.*

Dear Sir—I most readily send, according to your desire, a few cursory remarks on the causes of the popularity of the Methodists, and of the advantage gained by them over many of the Established Clergy. I must begin by observing, that I here employ the word Methodists in its popular sense, which is much larger than that in which many persons use it. I would include under the name the following persons:—

1. The followers of Mr. Wesley, the only persons who call themselves Methodists.
2. The immediate followers of Mr. Whitfield; now a dispersed body; who are almost universally called Methodists by others, though they do not take the name on themselves.
3. The followers of Lady Huntingdon; who are still a connected

body, and are also commonly called Methodists.

4. I would be understood to include under the same name by much the largest part of the whole body of the present Dissenters.

The three old denominations were the Presbyterians, Independents, and Baptists. Of the Presbyterians (who are not the most numerous or active of the three), many are Unitarians, and these are in doctrine, as well as in style of preaching, the very antipodes to the Methodists : some hold a nearly middle course between Unitarians and Methodists ; and others favour the Methodists, and so far resemble them that they may (for the purpose of the present paper) pass under that name.

Of the Independents, I rather think that a very large proportion agree much with the Methodists ; that is to say, they engage as much as they in missions, both to the villages in England and to foreign parts, and much resemble them in doctrine as well as in style of preaching.

Of the Baptists, a still larger proportion may, in like manner, for the purpose of the present paper, be ranked among the Methodists, only a few of the Baptists being Unitarians, and the great body of them being amongst the most active and zealous of the three classes of Dissenters.

I understand that the old division of Dissenters into Presbyterian, Independent, and Baptist, though still existing, is now by no means the most important division. The distinction now rather is into the Calvinistic, or Methodistical, and the moderate and Unitarian Dissenters.

5. Under the general name of Methodists, I would here be understood further to include a by no means inconsiderable body of persons of the Established Church. In London, there are many Ministers commonly reputed to be of this class : the proportion in some parts of the

country is perhaps not quite so great. These preachers are very clear in the opinion that their doctrines are those of the Articles of the Church of England ; and that the ministers who differ from them, differ also from their own Articles, and are at the same time wanting in religious zeal and strictness of life. The congregations of these Church Clergy are, at least some of them, formed partly of Dissenters and Methodists, who hear them because they approve of their doctrine and manner of preaching. A large part of their congregations, however, are much attached to the forms and the constitution of the Church, although many of them rate the point of doctrine above all questions of forms of *** *

12. *On Preaching.*

There seem to be two ways in which a preacher ought to judge of the propriety of that general mode of preaching which he has adopted. The one, is its conformity to what he finds in the Scriptures ; and the other, is the effect on the lives and character of his hearers, which, after a sufficient length of experience, he finds it to have produced. And it is, doubtless, by combining these two means of judging, and not by confining himself to either of them, that he ought continually to be endeavouring to discover whether his preaching be truly such as it ought to be or not.

That the preaching of a minister of Christ ought to be conformable to the Scripture, is a truth which, when stated in these general terms, can certainly need neither observation nor proof. It may, nevertheless, be worth observing, even in this place, that it may require much care and investigation ; much attention to the several parts of Scripture, particularly of the New Testament ; much reflection on the times in which they were written, and the character and circumstances of those to whom

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they were immediately addressed ; in order accurately, clearly, and decisively to pronounce whether the general strain of the preaching of a minister, in the present day, be conformable to them ; and, if it be not, in what particulars, and in what degree, it may be said to depart from this standard of Christian truth.

By the expression preaching conformably to the Scriptures, we ought certainly to mean, not the habit of using mere Scripture words and phrases, which may convey to the ears of many hearers either an erroneous or unintelligible sound ; nor the adoption of the ancient Scriptural style, which, not to mention other circumstances belonging to it, is more unconnected than would suit almost any modern ear, if now introduced into a sermon ; nor the habit of preaching precisely on the same topics on which our Saviour and his Apostles are stated to have preached, bestowing the same exact proportion of attention on every smaller topic which they appear to have bestowed. It is important to remember, that they had in some degree to combat local prejudices, which have now ceased, and to oppose reigning errors, which may now have taken a new colour or shape. They also took advantage of such admissions in favour of their doctrines, as the hearers of their day were most disposed to make. They had, in short, to announce the first news of the Gospel, and to urge it on a peculiar nation of Jews, on the one hand, who, though prejudiced in favour of the general belief of a Messiah, were opposed to the particular Messiah who had appeared ; and, on the other, to convert a world of grossly ignorant and openly vicious Gentiles. They had, of course, to adapt their preaching to these, as well as to other, circumstances of their peculiar time and case * * * * *

Defects of Preaching.—These may be resolved into three classes. 1st,

The more important ; 2d, The less important ; 3d, Such as are common to these preachers and to those of other classes, and may be considered as the common infirmities of mankind.

1. The more important ; namely,

1. Putting part of religion for the whole—urging doctrines, and too much neglecting precepts—also, urging some doctrines to the neglect of others.

2. Not being sufficiently grounded in the external evidences of religion, and in the points which natural religion teaches us : (*vide* Baxter on Natural Religion.)

3. Not sufficiently dwelling on many of the simpler points of religion, on which men are agreed ; such as, human responsibility, certainty of death and judgment, and the resurrection, &c.

4. Not enough particularizing the various duties of men, nor dwelling at any one time largely enough on any of the Christian graces, but merely touching on them incidentally and briefly, and in terms so general that the hearers are not made sensible of any particular sin, but are left to a confused idea that they are sinners in general.

5. A too great disposition to attempt to give comfort to their hearers ; and to rest the title to comfort on inward Christian experience, and very little on the exemplariness of outward practice.

6. Erroneous views respecting the Scriptures, and the interpretation of them. The following errors may be enumerated under this head. First, A notion that Christian doctrine is nearly as discoverable in the Old Testament as in the New ; and a very frequent perversion of Old Testament words and phrases, in order to make them speak their own evangelical tenets. Hence arise false general habits of interpretation, and great license in accommodating texts to illustrate, and even to prove, any

favourite point : so that the Scriptures become in such hands capable of being turned to almost any doctrine, however highly antinomian, which they may choose to espouse.—Instances of this. The word *soul*, in the Old Testament, is almost always used in the modern sense, though it there very often means *life*. Words used to mean *temporal* deliverance are construed to suit a *spiritual* salvation.—Similar misinterpretations of the New Testament. Instance Parables ; Pharisees, &c.

7. Spiritual meanings. Errors in this respect.

8. Inattention and indolence as to many parts of Scripture, particularly the New Testament. Instance Sermon on the Mount ; whole of the character of the Pharisees ; circumstances attending our Saviour's crucifixion ; exposure of human nature in the character of Pilate, &c. &c. &c.

II. Less important faults ; namely,

1. Familiarity and vulgarity of manner ; want of dignity suited to the pulpit.

2. Habit of introducing expressions of Scripture which, from difference of the circumstances of the times, have become coarse, or less intelligible ; and often pushing these beyond what Scripture has done. Instance : Calling the Gospel a "feast of fat things," or "a wedding;" calling the church our Saviour's bride, &c. &c. &c.

3. Using cant words, though not sensible they are so. Instance Precious souls ; gracious souls ; Gospel ministers ; professors, &c. &c. &c. * * * * *

Character of their Hearers.—1st, Higher Class ; 2d, Middling ; 3d, Lower.

1. Higher Class.—These conform a good deal to the world in luxury and expense, if not amusements ; in waste of time ; in frivolous conversation, deficiency of alms-giving, government of the tongue, restraint in education of children, moral sense, &c. &c.

2. Middling Class : tradesmen, &c. —I fear they are defective in the following points. They conform much to customs of other tradesmen : a large proportion esteemed by the stricter and more observing preachers to be unsound professors, through their conformity to the world in its amusements, &c. : dressy : sins of the tongue : unsanctified tempers : facility in contracting debts, and consequent failures, &c.

3. Lower People.—If servants, almost all very defective in duty as such : a conscientious but less doctrinal servant generally preferred by serious people—have experienced repeated disappointments in this respect—conceited ; bigotted ; apt to judge their preachers and superiors ; expecting excessive indulgence ; unreasonable in their claims ; dissatisfied with their situation ; disdaining moral advice ; running much on religious comfort and feelings, and little on religious duties ; reckoning that prayer, &c. are not to be entered on unless they feel a disposition or impulse to enter upon them ; ignorant of a great part of Scripture, and inattentive to the preceptive part ; expecting somehow or other, at some time or other, to get possession of the privileges of the Gospel, but not able to describe how ; in general complaining of want of grace, but conceited of the light they think themselves possessed of ; ever tending to Dissenterism, to new preachers, election, &c. &c. Of other people of the lower class in this country I know less, but I am persuaded that servants are in some degree a sample of them. * * * *

Cure as respects Ministers.—

1. Reading the *whole* Scriptures, especially the New Testament, attentively.

2. Less religious visiting and gossiping.

3. Reading variety of able divines.

4. Study of common history, and particularly the times of the Puritans.

5. Studying their sermons more.
 6. Inquiring into the private character of hearers, and preaching against prevailing faults.
 7. Observing the faults of the followers of those who preach the same doctrine, but in a still higher key, and who neglect the preceptive parts of Scripture still more.
 8. Avoiding too much controversial divinity.
9. * * * * *
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ESSAYS ON COWPER'S POEM OF
THE TASK.
No. II.

The Time-piece.

THE author has himself assigned his reasons for selecting this as a title to his Second Book. "The book to which it" (the title) "belongs, is intended to strike the hour that gives notice of approaching Judgment; and dealing pretty largely in the signs of the times, seems to be denominated as it is with a sufficient degree of accommodation to the subject." (Letter to Unwin.)

Had this book no other beauty to boast of, its opening lines would ensure it peculiar regard, as the first poetical delineation of the atrocities of the Slave Trade, and the first attempt to hold up that infamous traffic to merited detestation. The name of Cowper is in consequence of this enrolled by Clarkson among those who contributed by their writings or their personal exertions to abolish this national disgrace. Some years after the appearance of this poem, he was represented as having changed his opinion on the subject; and the propagators of this false report went so far as to assign the reasons that induced him to side with the advocates for the trade. To refute this imputation, he deemed it necessary to address, in the public papers, a sonnet to the "Friend of the Fetter-gall'd,"

the man whose persevering and successful efforts in their cause have procured him a reward of which the patriot might be proud, and of which the Christian need not be ashamed. The British legislature never engaged in a subject that interested so powerfully the feelings of humanity; and though it imparted new warmth and eloquence to all who wrote or spoke upon it, yet the passage which opens with these lines—

"And, worse than all, and most to be deplored,
As human nature's broadest, foulest, blot,"
&c.

yields to nothing which has been produced upon the subject. In a few lines, the poet has embraced the leading arguments against the trade, and exhibited some of its most revolting features; and by enlarging on the acknowledged maxim, that no man can be a slave in England, he furnished the ground of a well known brilliant passage in a deceased barrister's defence of a client, who had used, in a libellous address, the words *universal emancipation*. "I speak in the spirit of the British constitution, which makes liberty commensurate with and inseparable from British soil; which proclaims, even to the stranger and sojourner, the moment he sets his foot on British earth, that the ground on which he treads is holy, and consecrated by the genius of universal emancipation. No matter in what language his doom may have been pronounced; no matter what complexion, incompatible with freedom, an Indian or an African sun may have burned upon him; no matter in what disastrous battle his liberty may have been cloven down; no matter with what solemnities he may have been devoted upon the altar of slavery; the first moment he touches the sacred soil of Britain the altar and the god sink together in the dust, his soul walks abroad in its own majesty, his body swells beyond the measure of

his chains, which burst from around him, and he stands redeemed, rescued, and disenthralled by the irresistible genius of universal emancipation." (Curran in Defence of Hamilton Rowan.)

The notes added to the poem specify the particular events to which the poet alludes, as signs that the earth,

"By the voice of all its elements,
Preaches the general doom."

Such appearances are tempting, but dangerous, subjects for a poet, because, if he regard them as portending great evils, and his prognostications, as in the present instance, prove unfounded, he is necessarily exposed to censure. Addison shewed more judgment than Cowper, when he alluded to an event (the storm of 1705) of which all his readers retained a fearful recollection :

"So when an angel, by Divine command,
With rising tempests shakes a guilty land,
(Such as of late o'er pale Britannia past)," &c.

But I shall let our poet defend himself, by explaining his own views. "I am, and have always been, a great observer of natural appearances, but I think not a superstitious one It is impossible for an observer of natural phenomena not to be struck with the singularity of the present season. The fogs I mentioned in my last still continue, though, till yesterday, the earth was as dry as intense heat could make it. The sun continues to rise and set without his rays, and hardly shines at noon, even in a cloudless day. At eleven last night, the moon was a dull red. She was nearly at her highest elevation, and had the colour of heated brick. She would naturally, I know, have such an appearance, looking through a misty atmosphere; but that such an atmosphere should obtain for so long a time in this country, is rather

remarkable As a poet, nevertheless, I claim, if any wonderful event should follow, a right to apply all and every such past prognostic to the purpose of the tragic muse." (Letter to Newton, June 13, 1783.)

The following extracts from an eye-witness's account of the earthquake in Calabria, will enable the reader to understand many of the minute allusions which he will find in the passage relating to that calamitous event.

. "The face of this part of Calabria was entirely altered; hills lowered, and others quite levelled; in plains, chasms were made by which the roads were rendered impassable; huge mountains split asunder, and parts of them driven to a considerable distance; deep valleys filled up by the mountains which formed them having been detached by the violence of the earthquake. The course of some rivers has altered; and springs of water appeared in places which had been perfectly dry, while in other places springs which had been constant disappeared totally. The surface of two whole fields, with the olive and mulberry trees therein, was detached by the earthquake, and transplanted (the trees remaining in their places) to the distance of a mile from their former situation; and from the spot where they formerly stood, hot water springs up to a considerable height. Near this place, also, some countrymen and shepherds had been swallowed up, with their teams of oxen and flocks of sheep and goats. From the great depth of the ravine, and the violent motion of the earth, two huge portions of it, on which a great part of the town stood, were detached into the ravine, and nearly across it, about half a mile from the place where they stood; and, what is most extraordinary, several of the inhabitants of those houses, who had taken this extraordinary leap in them, were nevertheless dug out alive, and some

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[June,

of them unhurt The Prince of Scylla was swept off the shore into the sea by this wave with 2473 of his unfortunate subjects. He observed that during the first horrid shock (at noon, February 5, 1783), part of a rock near Scylla had been detached into the sea; and fearing that the rock on which his castle and town are situated, might also be detached, he thought it safest to prepare boats, and retire to a little port or beach surrounded by rocks at the foot of Scylla. The second shock, after midnight, detached a whole mountain, which falling with violence into the sea (at that time perfectly calm) raised the fatal wave, which broke with fury on a neck of land in Sicily, and returned with great noise and celerity directly upon the beach where the Prince and the unfortunate inhabitants of Scylla had taken refuge with their richest effects, and either dashed them and their boats against the rocks, or whirled them into the sea." (See Cockburne's Nav. Ap. 1st.)

"I could not help remarking," says Sir. Wm. Hamilton, "that the nuns, who are likewise living in barracks, and were constantly walking about under the tuition of their confessors, seemed gay, and to enjoy the liberty the earthquake had afforded them."—It is probable, however, they grew tired of their liberty, and sighed for a return to the cloister. Such was the case with those who were released by the French revolution—a convulsion in the political equally tremendous with that in the natural world of which we have been speaking: they eagerly sought for a new seclusion from that publicity into which they had been reluctantly forced, and in consequence congregated themselves into the most sequestered asylums they could procure.

Hayley would lead us to suppose that Cowper had injured his style, and unconsciously contracted an objurgatory tone, from his perusal of

the prophetic writings of the Old Testament. Absurd as this idea is, we must allow that an intimate acquaintance with the Scriptures had an effect, but a most happy one, upon his style, as it had upon that of his predecessor, Milton; and this is strongly marked by the figurative language in which he describes the Almighty inflicting all these judgments, that

"proclaim
His hot displeasure against foolish men
That live an Atheist life,"

and which is admirably adapted to display His sovereign agency. The personification of Famine will be noticed hereafter; and by the introduction of a spruce philosopher in such a scene, the poet has contrived to exhibit the insignificance of human power, and the insufficiency of human wisdom—a lesson taught long since by God himself, though not yet learned by mankind. "God is in heaven, and thou upon earth; therefore let thy words be few."

The eulogium upon England as the land of freedom, which next follows, will always be read with pleasure; and the satire upon her growing effeminacy of manners is not without its own peculiar gratification, because we feel proudly conscious that it has been since proved unfounded. England, during the long war which terminated so much to her credit, endured with persevering and unshrinking fortitude the pressure of her unparalleled burthens, and of difficulties the most appalling, which arose on every side. By such patient endurance she exhibited the manliness of her national character, which caused her triumphant banners to be borne from Lisbon to Thoulouse by soldiers the reverse of

"things as smooth
And tender as a girl; all essenced o'er
With odours, and as profligate as sweet;
Who sell their laurel for a myrtle wreath,
And love when they should fight."

And when, at the close of the contest, she led the van in the march of nations, she appeared on the plains of Waterloo as the *decus et tutamen* of Europe—*decus*, in the spirit in which she bore privations; and *tutamen*, in the attitude she assumed when she struck the tremendous blow that annihilated the power of revolutionary France. The time has not, therefore, passed away, in which it may be said,

"'Tis praise and boast enough,
That we are born her children."

But these exploits, while they so signally elevated our national character, have not been able to suppress the feelings of political rivalry, or the ebullitions of wounded pride in other nations. There is, however, a point of eminence to which England's character is raised without exciting any such emotions; for the exertions of her noble charitable institutions have marked her as, under the Divine Providence, the dispenser of spiritual blessings throughout the world; and the friends of truth unanimously admit her claim.

About the time when Cowper wrote, English running-horses were introduced into France, by the Duke of Orleans; and as numbers of our countrymen resorted thither to exhibit "superior jockeyship," he offered them some admonitions, which are perfectly suited to the present period, when, from the rage for excursions to France, we are in danger of degrading our national character in the eyes of those very people whom we contributed so successfully to humble.

Convinced of the inefficacy of satire to produce the effects which he desired, Cowper turns to the Pulpit, as the grand engine of national reformation. His animadversions on ignorant and slothful clergymen are undoubtedly severe, and are, perhaps, too keenly expressed, but they cannot be considered as unmerited. He has allowed that this book is the most satirical of all his poems; and

Christ, Observ. No. 198.

those who feel disposed to condemn him, ought first to consider the excuse he offers. "In some passages, especially in the second book, you will observe me very satirical. Writing on such subjects, I could not be otherwise. I can write nothing, without aiming at least at usefulness. It were beneath my years to do it, and still more dishonourable to my religion. I know that a reformation of such abuses as I have censured, is not to be expected from the efforts of a poet; but to contemplate the world, its follies, its vices, its indifference to duties, its strenuous attachments to what is evil, and not to reprehend, were to approve it." (Vol. ii. p. 259.)

The advertisement announcing the sale of engraved sermons, would be a curiosity, could it be procured. And here, likewise, we may claim an exception in favour of the present times, because the general character and style of preaching among the clergy of the Established Church is such as to require, generally speaking, neither "grand caterer nor dry nurse;" nor would a traffic in "zig-zag manuscript," I should imagine, be a very lucrative business at present—at least if I may judge by the frequent advertisements in the newspapers of "Sexaginta Conciones, by a Dignitary of the Church of England," which, also, are in imitation of manuscript; but, being carefully and mysteriously sealed up, no vulgar eye can examine their contents, or ascertain their doctrines, without purchasing a complete set—at the almost certain risk, I fear, of finding them, when opened, not worth reading. One of Dr. Trusler's sermons is in the possession of the writer of these Essays; and it justifies all that Cowper has said upon the subject.

The character of a good preacher, as given by our poet, is such as we might expect from one who had attended the ministry of Mr. Newton, and who, by the unimpaired simplicity of his own mind, and by

his knowledge of mankind, knew well what was most easily understood by a congregation of rustics. I need not transcribe passages so well known as those to which I allude, but I earnestly recommend both these, and what follows from the same pen, to the serious attention of every young preacher. "Affectation of every sort is odious, and more especially an affectation that betrays a minister into expressions fit only for the mouths of the illiterate. Truth, indeed, needs no ornament, neither does a beautiful person; but to clothe it therefore in rags, when a decent habit was at hand, would be esteemed preposterous and absurd. The best proportioned figure may be made offensive by beggary and filth; and even truths which came down from Heaven, though they cannot forego their nature, may be disguised and disgraced by unsuitable language. He that speaks to be understood by a congregation of rustics, and yet in terms that would not offend academic ears, has found the happy medium. This is certainly practicable to men of taste and judgment, and the practice of a few proves it." (Letter to Newton, vol. ii. p. 80.)

Profusion and extravagance have done, and continue to do, all that Cowper has attributed to them toward the close of this book; but not having been a member of any university himself, he could not have any personal experience of the evils he professed to deplore. It must be left to those whom an intimate acquaintance with the existing state of our universities has rendered competent judges, to decide whether or not the descriptions here given be applicable to them at present. It is to be hoped they are not; and that, instead of "Nile's muddy bed spawning forth a race obscene," they resemble rather the same river spreading forth its enriching streams, and carrying vegetation and fertility into the bosom of the desert.

Viridem Egyptum nigra facundat arenâ.

The Garden.

In this book of the Task, Cowper expatiates in a most engaging manner on the pleasures which he enjoyed in "seclusion from a jarring world;" and in specifying some of the many occupations of him "whom the world calls idle," he has accurately delineated his own rural employments. Milton and Young both loved a garden; and the Paradise Lost exhibits a fine specimen of its author's correct taste in what we call landscape gardening. From Cowper's letters we learn how much he was interested by his horticultural pursuits, which supplied him with what he had so strenuously recommended—"constant occupation without care."

There is not much room in this book for either critical or illustrative remarks; yet I cannot pass it over without pausing to examine the principles which it inculcates, and their adaptation to general use. When the poet lays aside his pen as a moralist or a satirist, and betakes himself to his daily amusements, or extraforaneous pursuits, we follow him with peculiar interest into his garden and his green-house; we watch the progress of his parterre, or take lessons from him in the art of raising the "prickly-coated gourd." But when he recommends a life of rural solitude as almost essential to real happiness and peace of mind, we are compelled to pause, and, however reluctantly, to question the decisions of our amiable monitor. A life of gentle inactivity is not by any means consistent with the Christian character. The man who acts under the constant influence of religious principle, is best suited to bear a part in the great and multiplied duties of social life; and he is often found, in consequence of his character, to possess an influence which others, of apparently greater consequence, cannot always command. There are "Christian Politics" as well as

"*Rural Philosophy*;" and he who is enabled, by his peculiar circumstances, to indulge in contemplative retirement, *tacitum sylvas inter reptare salubres*, cannot surely blame those who are called to more active duties, if they prefer the scenes of busy life, in which only those duties can be fulfilled. To do Cowper full justice, however, we must recollect, that in all his encomiums upon rural life, and in his caustic descriptions of metropolitan occupations, he had principally in view those persons who, having liberty of choice, abandon scenes so friendly to domestic comfort, peace, and virtue, for a residence in places which, to say the best, are much less friendly to them than those described by our poet.

Men usually feel a strong interest in the personal concerns of an individual whose writings they admire. Few passages in the *Paradise Lost* are better known than those in which Milton speaks of himself; and the admirers of Homer generally regret that the *Iliad* and *Odyssey* contain no decided personal reference to their illustrious author. This confers an additional charm on many passages in the *Task*, which describe the habits and feelings of our favourite bard. Among these, we may justly class the allegory which represents the alleviation of his sorrows by ONE who had been *hurt by th' archers*. It is to be feared, that many admire this passage who do not advert to its spiritual meaning, as descriptive of the blessings afforded by Him who came to "comfort those that mourn," and to bestow "the garment of praise for the spirit of heaviness."

In the succeeding description of the most serious of human pursuits, we find the satirical disposition of Cowper exhibited in a very amiable light. He had himself enjoyed the blessings of religion, in the deliverance which it affords from anxious care, and in the high hopes of happiness which it imparts; and

"With other views of men and manners now
Than once, and others of a life to come,"

he regards the scenes he had quitted, anxiously desirous that his former associates should partake in his present pleasures. We can trace here several allusions to classic poetry; and I shall transcribe two passages, which seem to have been in his mind when composing the lines commencing with "I see that all are wanderers," &c.

"Velut sylvis, ubi passim,
Palantes error certo de tramite pellit,
Ille sinistrorum, hic dextrorum abit, unus
utrique
Error, sed variis illudit partibus"

HERACE.

"Sed nil dulcius est bene quam munita
tenere;
Edita doctrina sapientum templa serena
Despicere unde queas alios, passimque vi
dere
Errare, atque viam palantes quarere vitæ.
Certare ingenio, contendere nobilitate
Nocties atque dies nisi præstante labore
Ad summas emergere opes, rerumque po
tiri."

LUCRETIUS.

These writers, and others of the same stamp, have enlarged upon the pursuits of man, and have lashed the follies or exposed the vices of their contemporaries, as philosophers who thought them degrading to human dignity, or as satirists, who deemed them a suitable subject for raillery. But Cowper viewed the world with a Christian's eye. Eternity forms the back-ground of every moral picture wherein he describes human life; and the general occupations of mankind appear to him not only idle, but criminal, when they occupy exclusively, and profusely consume, that time on which everlasting happiness may depend. Thus he essentially differs from the generality of poetical writers, modern as well as ancient. His satire was the offspring of benevolence. Like the Pelion spear, it furnishes the only cure for the wound it has inflicted. Where he must blame, he pities; where he condemns,

it is with regret. His censures display no triumphant superiority ; but rather express a train of feeling such as we might suppose angels to indulge in at the prospect of human frailty.

As we proceed in "the Garden," we are introduced to a more intimate acquaintance with his domestic pursuits. Every thing that claimed his attention, or shared his protection, is successively brought before us, in language which, however common and ordinary, he has used so happily, that, while it endears the subject by its simplicity, it does not degrade it by its familiarity. He gave Lady Hesketh an amusing account of his "being in at the death" of a fox ; but his mention of hunting, as one of the pleasures of the country, leads him to speak of his tame hare. His fondness for this animal increased his dislike to rural sports ;—occupations which cannot, in my opinion, afford pleasure to a benevolent mind, and which have been held in abhorrence by other poets as well as by Cowper :

"Aveunt, away, the cruel sway,
Tyrannic man's dominion,
The sportsman's joy, the murderous cry,
The fluttering gory pinion." BURNS.

Whatever severer critics may say of Cowper's "stercoraceous heap," or however they may refuse him the praise bestowed on Virgil, of "throwing about his manure with an air of majesty," all must concur in admiring his description of his green-house. The contemplation of these his domestic pursuits, leads him again to extol the comforts of a retired life. The sketch must indeed delight us ; but he who thinks to escape in the calms of seclusion those temptations which assail him in the bustle of the world, manifests his ignorance of an important truth, obscurely intimated by heathen moralists, and fully revealed by the sacred writers.—that the evils complained of are not the result of local or peculiar circumstances,

but that they spring from the human breast : and therefore our Lord, who knew that his followers must be exposed to temptation in every situation in life, has by his prayer for them pointed out where their safeguard lies, and in what they are to seek for comfort: "I pray not that Thou shouldest take them out of the world, but that Thou shouldest keep them from the evil of the world."

Cowper's familiar letters testify how much unaffected enjoyment he derived from employing his time in the manner he describes in this book ; and how sincerely he exclaimed,

"Had I the choice of sublunary good,"
&c. &c.

When we consider the peculiar organization of his mind, and the influence of constitutional maladies upon it, we cannot altogether suppress our regret, that he did not alway enjoy such society as would have enlivened his solitude, and have kept his mental faculties in cheerful exercise. He was singularly formed for friendship, and possessed the enviable art of attaching firmly all who approached him. Few men have had more zealous or disinterested friends : his writings attest their kindness and his gratitude ; and by thus immortalizing their names, he has requited all their attentions. In particular, the amiable and friendly owner of Weston Park has received from him a distinction which wealth could not purchase, and which even monarchs are unable to bestow.

The feelings he expresses toward London, at the close of this book, are such as every thinking man must partake in, even at this day. There is no spot on the globe, in which such extremes are mingled : the most exalted piety, and the greatest profaneness ; fervent devotion, and vile profligacy ; unbounded benevolence, and the coldest selfishness : the greatest affluence, and the most abject want :—and all

these so mixed, and in such constant exercise, with a continual tendency to counteract each other, that their combination would form a complete moral chaos, were it not that a redeeming Spirit has gone forth, which may be said *Dove-like to brood* over it, and to encourage hope that yet may

"Darkness fly,
Light shine, and order from disorder spring."

(To be continued.)

To the Editor of the Christian Observer.

MUCH has been said, at different times, respecting the simple and energetic eloquence of the North American Indian tribes. The following appears to me a fine specimen of that pathos which arises from the exhibition of simple truth in an apparently unstudied form, yet in reality with an artful selection of circumstances that would do credit to the most judicious master of classical eloquence.

Some North American Indians came to New York in 1799, on a mission from their nations to the President; and having been invited to dine with General Knox, were observed to stand for some time in a balcony at the front of the house, contemplating the city, harbour, and Long Island, which lay widely stretched before them. Retiring at length with much distress apparent on their countenances, the General kindly inquired of one of the chiefs the cause of their dejection; to which the latter replied :

"I will tell you, brother. I have been looking at your beautiful city—the great water—your fine country—and see how you all are. But then I could not help thinking, that this fine country and this great water were once ours. Our ancestors lived here: they enjoyed it as their own place: it was the gift of the Great Spirit to them and their children. At last

the White People came here in a great canoe. They asked them only to let them tie it to a tree, lest the waters should carry it away: we consented. They then said some of their people were sick, and asked permission to land them and put them under the shade of the trees. The ice then came, and they could not go away. They then begged for a piece of land to build wigwams for the winter: we granted it to them. They then asked for some corn to keep them from starving: we kindly furnished it them. They promised to go away when the ice was gone: when this happened, we told them they must go away with their big canoe; but they pointed to their big guns round their wigwams, and said they would stay there; and we could not make them go away. Afterwards more came. They brought spirituous and intoxicating liquors with them, of which the Indians became very fond. They persuaded us to sell them some land. Finally, they drove us back, from time to time, into the wilderness, far from the water, and fish, and oysters—they have destroyed the game—our people have wasted away; and now we live miserable and wretched, while you are enjoying our fine and beautiful country. This makes me sorry, brother; and I cannot help it."

F. G.

PSALM CXXX. *De profundis.*

From sin's dark depths, my God, to Thee
I pour in tears my fault'ring pray'r:
O hear my cry of agony!
O save me, save me from despair!

For if thy justice should pursue
Whate'er of guilt thine eye hath known,
Oh, who could bear the piercing view,
Or stand before thy awful throne?

But Thou canst burst the two-fold chain
That binds me still to sin and woe;
And Thou canst cleanse the earthly stain,
That tells my fall before my foe.

O free me ! cleanse me ! bid me live !
 And bondage, guilt, and death remove !
 And while I tremble, still forgive ;
 For Thou art mercy, Thou art love.

Then, by thy mercy reconcil'd,
 Boundless, unmerited, and free,
 SAVIOUR ! receive thy long-lost child,
 His life, his hope, his all in Thee.

R. R. S.

REVIEW OF NEW PUBLICATIONS.

A Letter to a highly respected Friend, on the Subject of certain Errors, of the Antinomian Kind, which have lately sprung up in the West of England, and are now making an alarming Progress throughout the Kingdom. By the Rev. JOHN SIMONS, B. LL. Rector of Paul's Cray. London : Hatchard. 1818. 8vo. pp. 93.

WE felicitate ourselves and our readers upon the appearance of the above Letter, which we consider highly important on many accounts ; particularly appropriate to present times and circumstances ; and, as we are inclined to think, well calculated to assist our own future labours, and smooth our intended passage through the thorny paths of a very critical and distressing controversy. It is not our intention to do more at present than to give notice of our future intentions ; and to recommend seriously, to any persons who may be preparing to follow us into depths which we have pledged ourselves to descend, first to consider well the contents of this Letter, and to trace the probable bearings of the opinions which it exposes, on the best interests and happiness of mankind present and eternal; before they determine upon the worth of our humble labours, or the necessity of our urgent endeavours, to warn the world of these growing dangers. The respectable Rector of Paul's Cray seems to have had the opportunity, denied to so many, of becoming closely acquainted with the sentiments and dogmas of this new school. This

acquaintance, derived from a multitude of sources, as he has himself informed us—from letters, and sermons, and a free and unrestricted “intercourse of Christian love in better days”—Mr. Simons had very properly turned in the first instance to the purpose of private admonition and remonstrance, in what was the original of the present publication. The letter, sufficiently long and overwhelming, we presume, as a private communication, falling into other hands, drew forth naturally enough a request for publication; and a separation having been made, of what was private and confidential, from what was of general use and application, the “publica materies” has been given to the world under the present form : and we must say, that it contains a most important body of information, variously, and sometimes curiously, worked up into the body of the letter. “As to the sources from which the writer has derived his information,” he informs us in his preface,

“He has only to say, that he has documents more than sufficient to prove, that the statement he has here given of the errors alluded to is perfectly correct; the only thing, that can at all endanger the credit of it, being the great absurdity of the system it exposes: which, however, merely proves the dreadful effect of error in general, that it blinds the eyes of all who embrace it; confirming the word of the Apostle, that if men will ‘not receive the love of the truth,’ they shall have ‘strong delusion’ instead of it.” pp. vi. vii.

We are not aware that the slightest charge of a breach of confidence will attach to this publication.

into which no names whatever are introduced, and which simply details a multitude of bold theological positions, in their own original, and sometimes strong and pointed, language ; of which the several authors need not regret the publication, so long as they are prepared to stand by the substantive matter they contain ; and which, indeed, either to retract or to explain, will be to recall or to fritter away the whole difference between themselves and those whose society and communion they have quitted. That many of the opinions here laid down have been adopted in the infancy of the sect, and are not to be looked upon as their final articles of creed, we think will scarcely be set up as a defence by its advocates, when the nature of these opinions is considered ; and when it is further remembered, that, for the most part, they were adduced for the very purpose of public or private instruction and conviction ; and, in fact, have contributed, even in their most evanescent forms, to effect the object intended, and turn many persons to the same mode of thinking, and even of *preaching*. It is not to be forgotten, that these were the sentiments secretly or openly expressed, at the very moment of an important secession from the Established Church, *by the seceders themselves* : and if any explanation or revocation of the terms and expressions, implying a corresponding change in the sense of the matter, shall be offered, as we most heartily hope there may be, we shall expect, and with fervency and sincerity pray, that the hasty and premature measures which have led to this open defection from church communion may be retracted also. It is in a spirit of the most unfeigned Christian charity that we would suggest to the parties in question, that no consideration of interest, no feeling of independence, no mistaken sense of injury, no apprehension of suffering in their general reputation for an ill-understood

consistency, should interfere with a conscientious conviction of their first error, or with an humble and penitential desire again to be received into the bosom of that church which they have wounded and dishonoured by their hasty desertion.

With equal sincerity do we acquit the author of this Letter of any feelings of asperity, or any undue severity of language, in his mode of addressing his once fellow-worshippers, and companions in the same Christian walk. There is a wide difference between the language of zeal and of enmity, which we are truly sorry for those who cannot discern. Unfortunately, there is so much of the latter in the world—and, to our shame be it said, in the church—that we can be at no loss to know its characteristics. Indeed, scarcely any *side* is defended now-a-days, on the most sacred of all subjects, without displaying ample specimens of the *odium theologicum*. Some publications, that we could name, contain in their very letter, as well as spirit, *nothing else*. But we have seen few publications that exhibit more the affection of true zeal, and less the venom of falsehood, than the present letter. That it is a *very strong* exposition of dangerous doctrines, we readily acknowledge. We must further confess, that it is destitute of that policy which speaks softly to a man who is approaching unconsciously to the edge of a precipice, lest he should only be more effectually frightened into its gulph. But, for one who would use this policy on such a trying occasion, we are bold to aver that fifty persons would rush forward with every vehemence of gesture and diction to rescue their friend from the yawning grave. And how much more, when the life of immortal souls, and that by hundreds or thousands, is at stake ; and when, far beyond the comparatively small or political interests of a single church, the *very* basis of all churches, the *very* truth

and substance of the Sacred Volume itself, are brought into controversy. The question at issue amounts to this: Whether the church, in all ages, has been utterly mistaken in the interpretation of the sacred records, and has been, by that mistake, misleading all its followers into essential and fundamental error; till a positively new revelation has been now vouchsafed (we say not to what persons) to guide us into all truth. If these considerations shall not be found sufficient to warrant some degree of vehemence in speaking of *opinions*, we are not sure of the ground on which St. Paul or St. John themselves would be free from blame in Gal. i. 8, 9; 2 John, 10, 11, &c. At the same time, controversialists on all hands, in the present day, would do well to remember that they have not the authority of Inspiration as the first Apostles had; and more particularly in any allusions of a *personal* nature, the writer cannot too faithfully preserve in his recollection that "*the wrath of man worketh not the righteousness of God:*" and this position will be found equally true in the practical result, whether the wrath be felt by ourselves, or *only excited in others*. Mr. Simons has mingled in his medicinal cup many expressions of personal kindness, and many recollections of past friendship, which in the main prove the Christian temper of mind under which he prepared it. But he would have been more likely, perhaps, to benefit those whom he aimed to convince, had he not so frequently touched that point, the most tender of all to actual novices, the fact of their being so; or had he less explicitly hinted at the mental delusion and intellectual extravagance under which they labour.

There is much that is original, and not a little that is quaint, and occasionally something that is confused and almost unintelligible, in Mr. Simons's general style. His sentences

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We shall only, for the present, proceed further to give one or two extracts from the production we have here introduced to our readers, to enable them to judge both of the general style and spirit of the letter, and of the nature of those opinions which the author has happened to have the full opportunity of delineating. We must leave our readers to judge for themselves, how far the errors stated in the following paragraph, which we give as a specimen of them, will justify the vehemence, somewhat Luther-like, it must be confessed, with which they are held forth to view.

"And then, how grievously they 'err, not knowing the Scriptures,' nor the mind of God, as revealed in them, when they teach, as to **SIN AND HOLINESS**, 'that sin can do the children of God no harm, holiness no good;—that as to **HOLINESS** (in which consists, as we reckon, that 'image and likeness of God,' in which man was first made, and after which we certainly know to be the great design of God to re-make him), 'it is not at all required of us in Scripture, as an holy principle issuing in an holy conversation;—that as to that expres-

sion in particular, Heb. xii., 'Follow peace with all men, and holiness, without which no man shall see the Lord,' nothing is more contrary to the intention of the Apostle than to exhort us in it to holiness of heart and life: (though the Apostle's own words are so plain, that had he meant any thing else, he could not have used them, contrasting with 'peace,' 'the root of bitterness'; and with 'holiness,' 'the profaneness of Esau; and with 'not seeing the Lord,' Esau's 'losing the blessing;')—but that holiness means separation to God, and that too in every place of the New Testament in which the word occurs; and not holiness as a quality or grace or habit of the mind—[such was their tenet not many months ago; I saw it under the hand of one of them, and have myself heard it from the lips of several of their party]—or that, if it signify holiness as a quality, a grace, or habit of the mind, it still means not any holiness which we have in ourselves (though of God only, and only through Christ, and only by the Spirit,) but the holiness of Christ imputed to us, and so made ours in a judicial or legal respect, notwithstanding that the word holiness is never used (but only the word righteousness) in a legal or judicial respect, throughout the whole New Testament:—or that it may mean, as some of them will allow, some moral effect of this imputed holiness (which, however, may or may not be produced by it, and all be well nevertheless):—but that on no account it implies that any man is really made holy, according to the usual and natural meaning of the word; though St. Paul says that the saints are so, and declares, moreover, that they are 'from the foundation of the world chosen to be so in love' (which love, as well as holiness, these men do utterly deny to be any evidence of their being chosen at all, cautioning men not to look to it as such;) and even though Christ himself hath proclaimed that 'none but the pure in heart shall see God.' Yes, they say, chosen in Christ before time to be holy IN HIM, even IN HIM—but not so as to be holy in themselves, either in mind or spirit, by any principle of the Divine life really derived from him, by which they themselves should actually become holy during their abode in the flesh, or from the time that they were either born or new born." pp. 23—26.

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Christ. Observ. No. 198.

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like a bulrush" after the commission of it.' And moreover, that so to sorrow, and to 'bow down the head,' could only be accounted for by attributing it either to the mere ignorance or unbelief of the free grace of God, unlimited as that grace is by any condition; there being no condition at all, *no if* whatever, in that boundless grant by which it is conveyed to all the members of Christ*." pp. 36—38.

Notwithstanding the undisguised Antinomianism of the sentiments described in the above passage and note, we cannot help feeling some hope that the errors in question exist in the minds, at least of some of their adherents, rather in the shape of crude metaphysical, inoperative abstractions—we should say rather *distractions*—than as, in their own persons, or in some of their hearers, a direct indulgence, or as it were *bounty*, in favour of sin. Their speculations upon the UNION with Christ—a favourite word, as Mr. Simons informs us, with these persons, and indeed the nucleus of their system—seem to be of this kind. And these our author has exposed in the opening of his letter; as well as, towards the close of it, some other speculations, equally weak and perplexed, and in their ultimate bearings positively blasphemous, on justification, the satisfaction of Christ, faith, &c.

Having given a few specimens, and not intending to enter more fully at

" *It is proper I should notice here, that I have omitted two instances, which I had inserted in my original letter, of the sad effects of these fearful errors: the one, of *a false confidence* in a lady, highly respectable and amiable, now sick, and to all appearance having but a short time to live, who, having only a mere notion that she believes, is venturing all her hope on it, without any repentance of sin or experience of grace; and the other, of a dreadful *antinomian conclusion* from the infinite and everlasting mercy of God in Christ Jesus, that *a believer has only to live till he shall have accomplished the number of his sins, and having done so to depart in peace.*" p. 38, note.

present on the question, we shall only further adduce, with much pleasure, the satisfactory testimony of our author himself to the absolute necessity of an operative, fruitful, and *sanctifying* faith, in order to our justification, acceptance with God, and final salvation.

" If any man that ever lived, from our Lord's time to this day, might be exhibited as an example of *mere* faith, yea, of faith without works, as alone necessary to our justification, our acceptance with God, our peace with God, our victory over death, our admittance into glory, St. Paul might surely be selected for that purpose: for who ever preached [more fully] the doctrine of free grace, or of reconciliation with God, and of eternal life made ours by faith only, of the mere mercy of God, through the alone merit and mediation of the Lord Jesus Christ; or who ever derived stronger consolation from it, than did that Apostle! But did that Apostle, amidst his 'abundant labour,' repose himself in the notion of a dead and inactive faith, as if he had accounted that he that believeth (according to the corrupt interpretation of that text, Heb. iv. 3—10,) had indeed 'entered into his rest,' so as that he might cease from working at all or at least make no account of his working? If so, why doth he speak so much of *his own* 'fighting,' and 'running,' and 'wrestling?'—'I so run,' saith he—'not as uncertainly' indeed, but he *ran*, still 'pressing forward towards the mark for the prize of his high calling in Christ Jesus.' 'So fight I,' says he—'not as one that beateth the air—it was a real fight: and wherefore, but that he might 'keep under the body, and bring it into subjection?' And he strongly intimates, that if he had not so run, so fought, 'striving against sin,' 'wrestling' as well 'against spiritual wickedness,' as 'against flesh and blood,' he himself should never have obtained his crown incorruptible. Not that he, or any man, as he himself both knew and taught, should have his crown, or obtain the least accession to the glory of it, merely for his own running or fighting; for that would be to detract from the infinite dignity of the righteousness of Christ, which, being the righteousness of God, will really not admit of any addition to the *merit* of it, of any kind or degree whatever; but only, that all who do obtain the crown do so run and *fight*. But as to these men, or their followers.

they neither run nor fight—I mean, in St. Paul's sense of the words, or in order to the victory or the crown—and yet they say they shall obtain !” pp. 60—62.

Some notes, further illustrative of the matter in debate, are added at the end. And to this a Postscript accumulates some further information: on which our zealous advocate for the faith observes, that if he had heard of it before he sat down to write his letter, he should never have written it at all. This one awful result of these errors he should have considered as sufficient to have convinced his friend of their pernicious tendency, or have concluded that nothing else could. It is no less than the fact, Mr. Simons informs us, that a distinguished leader of the new sect, after having denied the Personality of the Holy Ghost, has, with still greater boldness, proceeded to question the Divinity even of our Lord himself; saying, that

“ God, as He is one in his essence, so He is one as to his person also; and that Jesus, the Son of God as distinguished from the Father, is not himself Jehovah, but a creature, made before all worlds; in whom Jehovah dwells; the temple of the living God, but not the living God himself.” p. 83.

The postscript and volume conclude with the following short but awful admonition:—

“ Reader! behold the dreadful progress of error! how being small, so as hardly to be discerned, at the commencement of its course, it acquires strength as it goes, and is hardly to be stopped on this side of some damnable heresy, in which it generally issues at the last: Or how like a ‘canker’ it is, to which the Apostle compares it—a small speck, perhaps, at first; but which presently spreadeth itself over the whole body, and ceaseth not till it hath ‘eaten up’ the very heart and life of him who hath once been tainted with it;—itself all the while blinding the understanding, so that the man himself shall not be able to see the sad state in which he is: ‘a deceived heart,’ as the Prophet describes the effect of it, ‘having turned him aside, that he cannot deliver his own soul, nor say, Is there not a lie in my right hand?’” pp. 84, 85.

An Inquiry, whether Crime and Misery are produced or prevented by our present System of Prison Discipline. Illustrated by Descriptions of the Borough Compter, Tothill Fields, the Jails at St. Albans and at Guildford, the Jail at Bury, the Maison de Force at Ghent, the Philadelphia Prison, the Penitentiary at Millbank, and the Proceedings of the Ladies' Committee at Newgate. By T. FOWELL BUXTON. London: Arch. 1818. 8vo. pp. 141.

If there be a single mitigating reflection which combines itself with our more painful sensations in perusing the little volume which we now present to our readers, it is that suggested by the consideration that we ourselves have again and again endeavoured to fix the public attention on the state of our prisons, with a view to the amelioration of the system. If our readers will turn to our volume for 1814, they will find, in the Review of a very sensible work of Dr. Macgill, the present Professor of Theology in the university of Glasgow, on this subject, our humble, but solemn, protest against the national indifference to this momentous question: and, if since that period, we have ceased to reason and remonstrate, it has not been from any conception that remonstrance and entreaty have as yet accomplished their object. We are, however, sincerely happy that some recent movements in Parliament and elsewhere, with the late interesting and convincing experiments in Newgate, and, we may add, the statement of facts in the volume before us, have to a certain extent prepared the public mind for a radical reform of the present system, by rousing the slumbering conscience of the nation to a sense of its enormity.

Dismissing, however, the general discussion of this question for the present, we desire to confine the at-

tention of our readers mainly to Mr. Buxton's work. We shall begin by allowing the author himself to give some account of it :—

" Being at Ghent during the early part of this winter, I took some pains in examining the excellent prison of that city, known by the name of the *Maison de Force*. On my return to England, I communicated to the 'Society for the Improvement of Prison Discipline, and for the Reformation of Juvenile Offenders,' the intelligence which was thus acquired. The members of that institution had accurately investigated the state of almost every jail in the metropolis and its vicinity. Their inquiries had led them to a decided and unanimous conviction, that the present alarming increase of crime arose more from the want of instruction, classification, regular employment, and inspection in jails, than from any other cause, and that its prevention could only be accomplished, by an entire change in the system of prison discipline. These views were strongly confirmed by the practical illustration afforded by the *Maison de Force*, and this led to a request from the Committee, that the description of it might be published.

" When I sat down to this task, the work insensibly grew upon my hands. It was necessary, to prove that evils and grievances did really exist in this country, and to bring home to these causes, the increase of corruption and depravity. For this purpose repeated visits to various prisons were requisite.

" Again: a detail of the regulations of the *Maison de Force* alone, did not seem to establish the point contended for, with sufficient certainty. An experiment might succeed abroad, which might fail at home. Local circumstances and the habits of the people, might have rendered a plan very judicious in the Netherlands, which was quite impracticable in England. It appeared therefore desirable, to shew, that whether the attempt be made on the Continent, in England, or in America, the same results are invariably displayed.

" This occasioned a new series of inquiries.

" While I was occupied in procuring this intelligence, which was intended to be printed at a distant period, the unexpected

appointment of a Parliamentary Committee to examine the jails of this city, and the discussions which took place in the court of Common Council, attracted much attention to the point. It was probable that this session would not pass, without some legislative enactment upon the subject. If the intended communications were of any importance, the time seemed arrived for making them. The immediate publication of even crude and undigested materials was better calculated to do good to the cause, than a more finished and elaborate treatise, when general interest may have subsided.

" The haste with which the parts of this pamphlet were put together, in the last fortnight, and the consequent impossibility of any revision, must explain, if they do not excuse, many obvious errors in expression, and numerous inaccuracies in printing. For the truth of the facts, no indulgence is required. Every method has been used to discover their authenticity. Nothing is stated, (with the exception of the account of the Philadelphia jail) which has not come within my own observation, and which has not been confirmed by the concurrent testimony of the gentlemen, who have been my companions. The descriptions of the Borough Compter, Tothill Fields, the Penitentiary, the jails at St. Albans, at Bury, and at Ghent, have been read to their respective jailers, and that of Guildford was handed to a magistrate of the county of Surrey, with a request that he would point out any mistakes." pp. iii.—vi.

This statement will obviously apologise for some inaccuracies and deficiencies which a keen observer may detect in this little volume. The inaccuracies, however, with a very few exceptions, are, as far as we know, confined to style. And the deficiencies could not be supplied without adding considerably to the bulk of the volume; and thus, perhaps, in some degree, rendering it unfit for the accomplishment of its peculiar object—that of finding its way into every part of the kingdom, and awakening an universal interest in the great points which it discusses. The deficiency to which we particularly allude, is that arising from the limited nature of the survey of prisons which has been made

by Mr. Buxton, or of which, at least, the details are here presented to the public. Nothing is more dangerous to the accuracy of general reasoning, than founding our conclusions upon any small induction of particulars. An examiner, for instance, meaning no good to the cause of truth and humanity, might visit half a dozen prisons in the kingdom, and deduce a conclusion, founded on his personal survey, the most opposite to that of the present author. We do not, indeed, mean in the smallest degree to dispute the accuracy of Mr. Buxton's conclusions; on the contrary, we are convinced that a more extended survey would serve in the strongest manner to establish the charges he has brought against our present system of imprisonment—that many cases might possibly be adduced, not less flagrant than any of those detailed in the present volume—and that his desire for reform is not greater than the occasion justifies;—but we are fearful of several evil consequences which may result from his not giving us a fuller exposition of the state of our prisons. In the first place, those who cling to the present pernicious system will possibly persist in denying the accuracy of general conclusions formed on such limited premises. In the next place, many jails, which are ill constructed and worse regulated, will escape the severe rebuke which they so greatly deserve. And, thirdly, several jails, that are well constructed and well regulated, will not receive the commendation to which they are fairly entitled, and which would act as a stimulus to their directors to persevere in their laudable exertions. Of those deserving reprobation, we will not now speak, because we are unwilling to bring heavy charges except upon personal inspection. On some, however, which we have visited, we feel pleasure in bestowing that meed of approbation in which we are persuaded

Mr. Buxton would have been among the first to concur, had he possessed the opportunity of personally examining them. We entertain the fullest persuasion, that if his work had been longer, and if more time had been afforded him, he would have felt it right to remind his countrymen how much we owe to his fellow-labourers in this field—to those predecessors in the high career of humanity, of one of whom Mr. Burke so eloquently says, that “he visited Europe, not to survey the sumptuousness of palaces or the stateliness of temples—not to collect medals or collate manuscripts; but to dive into the depths of dungeons; to plunge into the infection of hospitals; to survey the mansions of sorrow and pain; to take the gauge and dimensions of misery, depression, and contempt; to remember the forgotten, to attend to the neglected, to visit the forsaken, and to compare and collate the distresses of all men in all countries.” Happy should we be if the rest of this memorable passage were also true! “He has so forestalled and monopolized this branch of charity, that there will be little room to merit by such acts of benevolence hereafter.”

It is, indeed, one of the most monstrous features of this case, that statements such as those which have long been placed before Parliament and the public, by Howard and Neild, should have been to so great an extent neglected. Mr. Buxton alludes, in the language of honest and generous approbation, to the statute drawn up by Lord Auckland, Judge Blackstone, and Mr. Howard. And had that statute been carried into effect, there would have been little need for any new publication on the subject. But the statute has, as to many principal points, been nearly a dead letter; and to the history of the mass of the jails in the country we may add those significant and melancholy words, so often occur-

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ring in Howard and Neild, "No alteration—no amendment."

We have, however, much consolation in adding, that the former want of success is far from driving us to despair as to future improvement. Since the early publications on this subject, a considerable movement has taken place in the public mind. Various charitable and religious societies have been established, or increased, under the patronage of the higher orders of the community; and have, in return for this patronage, awakened in their patrons, and in the public at large, deeper interest in all questions of moral reform. They have excited a disposition to view subjects in their higher bearings; in their connexion with duty, and character, and responsibility. Points that had been hitherto argued only upon principles of worldly policy, begin to be argued on the principles of Christianity. Questions that have been considered simply with a reference to their political aspect, at length begin to be contemplated in their moral results. The parliamentary Committees, especially, have assumed a new character. We may venture to say, that there is no period of our history in which their attention has been so much occupied by moral subjects, or by subjects bordering upon them; and in which the individuals of whom they are composed, have discovered so much regard to the moral influence of their decisions. This fact has continually struck us, in considering the Reports upon the Poor Laws, upon Mendicity, upon the Police, upon Education, &c. Much, it is true, remains to be done; but the general spirit of these Reports is such as to give us a sanguine hope that the advocates for improvement in our prisons will meet with a candid and serious hearing, and that counsels neglected before will be valued and regarded now.

We speak also from personal experience when we say, that some

of those of the highest consideration in the country, from their rank, talents, and influence in and out of parliament, are deeply interested in this question, and will joyfully aid in carrying into effect any well-digested plan which may be proposed. It is not, therefore, we conceive, an idle presumption to hope that the success which has been denied to former champions, in this field of benevolence, will be granted to their successors; nor is it, perhaps, too much to expect, that the next session of parliament will produce some legislative measure which may serve to wipe this blot from our national reputation, and transform those prisons, which have been hitherto the fertile sources of the vices they were designed to check, into schools of virtue and reform.

But we will not detain our readers any longer from the very interesting publication before us.

The work of Mr. Buxton opens with considering some of the great general *principles* connected with the subject of imprisonment. On some of these points we have already stated our own opinions, in the Review to which we have alluded; and it will be seen, that, for the most part, they strictly coincide with those stated by the author. It will be desirable, however, to express our judgment, as to some of these points, somewhat more distinctly; and we shall be glad, for that purpose, to avail ourselves of Mr. Buxton's assistance, or of some of the learned authorities produced by him on the subject.

In our prisons are collected the *untried* and the *convicted*; comprehending, under these two general classes, prisoners, and even felons, of all descriptions—besides debtors, both fraudulent and unfortunate. Let us consider what is the intention of the legislature in the incarceration of these various classes, and how far the present mode of imprisonment corresponds with its design.

And, first, with regard to the case of the *untried*, whatever be the nature of the charge *alleged* against them,—“Magna Charta declares, that no freeman shall be taken or imprisoned but by the lawful judgment of his equals, or by the laws of the land.” The ancient law allowed even the felon to be at large till his trial, if he could find securities for his appearance; and assigned this reason for it, “*Quia carcer est mala mansio.*” “The law,” says Lord Coke, “did highly hate the long imprisonment of any man before trial.”

The necessity of the case, however, has compelled the law to deviate from its original plan, and to confine some prisoners before trial; chiefly, because no sufficient security can, in the nature of things, be obtained, where the penalty of conviction is likely to be severe. An accused person, over whom the sentence of death was suspended, would, in most instances, rather deceive his securities than risk his life: but nothing can be more obvious, than that a measure, thus obnoxious in itself, and originating in the necessity of the case, should not be pushed further than this necessity demands. “Commitments for trial,” says Blackstone, “being only for safe custody; wheresoever bail will answer the same intention, it ought to be taken.” And, generally speaking, as the imprisonment of the accused is merely for safe custody, nothing should be added to that imprisonment which safe custody does not demand. To fasten chains on the accused person, where he might be safely detained without them—to inflict any unnecessary stain upon his character—to compel him to needless privations—to endanger his health—to confound him with those already convicted of crimes, and thus to expose him unnecessarily to moral contamination; is to violate the intention of the law, and to infringe

on the rights of the subject. Mr. Buxton justly says, that “no man is secure against false accusation; and to condemn him, who is only suspected, to any thing beyond mere confinement, is to commence his punishment when his crime is uncertain.”

Let us take another case, that of *debtors*.—The debtor may have been brought to a prison by a variety of causes: by improvidence; by inability; by his own offences or those of others; by his own misfortunes or those of others. Whatever be the cause, imprisonment is the penalty which the law inflicts upon him; that is, simply, the privation of personal liberty. What judge ever intended to sentence the debtor, in addition to this privation, to disease, starvation, damp, contagion; to compulsory indolence; to connexion with the most infamous of his species; to instruction in all the arts and crimes which destroy public peace and morals; to abstraction from all that can improve, and to alliance with all that can debase and corrupt the mind?

“Whatever,” says Mr. Buxton, “goes beyond mere confinement, whatever has a tendency to impart moral or physical evil, to disgust or to irritate their feelings, is injustice;—and injustice the more dreadful, because it is inflicted on a class of men who are already too often weighed down by misfortune—because it is inflicted in places where the public eye does not penetrate, where, therefore, public compassion is not excited; but whether it be more or less dreadful, is not so much the question. This, I conceive, is certain, that any unnecessary severity to the prisoner who has not been tried, or the prisoner for debt, is injustice.” p. 6.

Now, although this be admitted with regard to the untried and to debtors, many persons will still adhere to the notion, that with regard to the convicted offender, prisons ought not to be places of mere restraint, but of restraint coupled with deep and intense misery. Let such persons consider the reasoning of Mr. Buxton on this point:

"If misery is to be inflicted at all in prisons, it ought surely to be inflicted with some proportion to the crime of the offender; for no one could desire to visit very different degrees of guilt with the same measure of punishment. Now this is utterly impracticable. Our prisons are so constructed, as in many instances to prevent the possibility of any separation at all, even between the tried and the untried, the criminal and the debtor, the insane, the sick, and the healthy. If it be difficult to separate those amongst whom the difference is so broad and palpable, how would it be possible to relax or to aggravate imprisonment according to the varying circumstances of each case? There must be as many distinctions as crimes, and almost as many yards as prisoners. And who is to apportion this variety of wretchedness? The judge, who knows nothing of the interior of the jail, or the jailer, who knows nothing of the transactions of the court? The law can easily suit its penalties to the circumstances of the case. It can adjudge to one offender imprisonment for one day; to another, for twenty years; but what ingenuity would be sufficient to devise, and what discretion could be trusted to inflict modes of imprisonment with similar variations?" pp. 7, 8.

And then he adds—

"Let no one apprehend that he is called upon to embrace any new opinion; the doctrine is older than the statute book—it existed, when the existence of the House of Commons is a matter of conjecture. Bracton says, that fettters and all such things are forbidden by law; because a prison is a place of retention, and not of punishment, lib. iii. folio 105. Fleta says, l. i. c. 26, jailers shall not increase the punishment of those committed to their care, nor shall they torture them; but all severity being avoided, and all mercy being exercised, they shall duly execute their sentences. Lord Coke says, all the said ancient authors are against any pain or torture being inflicted upon a prisoner before attainder; nor after the attainder, but according to the judgment." p. 9.

This reasoning, it is obvious, extends to the case of the prisoner convicted of any species of crime. In some cases, indeed, the law connects with the general imprisonment some additional penalties such as solita-

ry confinement, diminution of food, &c. &c. But the peculiar severity to some prisoners proves it not to be the intention of the law that such penalties should be inflicted on all. So jealous, indeed, is the laws of the country of all undue severity "that," says Blackstone, "it will not justify jailers in fettering a prisoner, unless where he is unruly, or has attempted to escape." And Lord Chief Justice King told those, who urged that irons were necessary for safe custody, "that they might build their walls higher."

In this view of the matter, then, we can have no right, by adding the rigour of the law, to accumulate undesigned penalties on the head of the offender. We have no right, if it be possible to avoid it, to debar the debtor from the means of assisting his family by his daily labour—to destroy his habits of industry, or to impair his morals. Again: we have no right to confound the various orders of criminals—to teach the smaller offender all the crimes of the old and desperate; to shut him out from the means of restoration to society; or to plunge him so deep in crime as to leave him no possibility of returning to virtue.

Such being the case, let our readers consider the statement of the author as to the actual administration of justice in this country; a statement which we believe to be fully verified by existing circumstances.

"Such then, as I have described, being the rights of all prisoners, and such our policy, I maintain that these rights are violated, and this policy is abandoned, in England. The prisoner, after his commitment is made out, is hand-cuffed to a file of perhaps a dozen wretched persons in a similar situation, and marched through the streets, sometimes a considerable distance, followed by a crowd of impudent and insulting boys; exposed to the gaze and to the stare of every passenger: the moment he enters prison, irons are hammered

on to him ; then he is cast into the midst of a compound of all that is disgusting and depraved. At night he is locked up in a narrow cell, with, perhaps, half a dozen of the worst thieves in London, or as many vagrants, whose rags are alive, and in actual motion with vermin : he may find himself in bed, and in bodily contact between a robber and a murderer ; or between a man with a foul disease on one side, and one with an infectious disorder on the other. He may spend his days deprived of free air and wholesome exercise. He may be prohibited from following the handicraft on which the subsistence of his family depends. He may be half starved for want of food and clothing, and fuel. He may be compelled to mingle with the vilest of mankind, and in self-defence, to adopt their habits, their language, and their sentiments ; he may become a villain by actual compulsion. His health must be impaired, and may be ruined, by filth and contagion ; and as for his morals, purity itself could not continue pure, if exposed for any length of time to the society with which he must associate.

"His trial may be long protracted ; he may be imprisoned on suspicion ; and pine in jail while his family is starving out of it, without any opportunity of removing that suspicion, and this for a whole year :—if acquitted, he may be dismissed from jail without a shilling in his pocket, and without the mean of returning home :—if convicted, beyond the sentence awarded by the law, he may be exposed to the most intolerable hardships, and these may amount to no less than the destruction of his life now, and his soul for ever. And in the violation of his rights, you equally abandon your own interest. He is instructed in no useful branch of employment, by which he may earn an honest livelihood by honest labour. You have forbidden him to repent and to reflect, by withholding from him every opportunity of reflection and repentance. Seclusion from the world has been only a closer intercourse with its very worst miscreants ; his mind has lain waste and barren for every weed to take root : he is habituated to idleness, and reconciled to filth, and familiarized with crime. You give him leisure, and for the employment of that leisure you give him tutors in every branch of iniquity. You have taken no pains to turn him from the error of his ways, and to save his soul alive. You have not cherished the latent seeds of

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virtue, you have not profited by the opportunity of awakening remorse for his past misconduct. His Saviour's awful name becomes, indeed, familiar to his lips, because he learns to use it, to give zest to his conversation, and vigor to his execrations ; but all that Saviour's offices, his tenderness, and compassion, and mercy to the returning sinner, are topics of which he learns no more, than the beasts which perish. In short, by the greatest possible degree of misery, you produce the greatest possible degree of wickedness ; you convert, perhaps, an act of indiscretion into a settled taste, and propensity to vice. Receiving him because he is too bad for society, you return him to the world impaired in health, debased in intellect, and corrupted in principles." pp. 15—17.

After this, Mr. Buxton adds the following paragraph, expressive of his own views of the serious responsibility of bringing such charges against the policy, equity, and humanity of his country. Such facts are indeed so disgraceful to the nation, that any thing like inaccuracy in the general statements of them, where accuracy was possible, would be a flagrant offence. We take for granted that Mr. Buxton means his declaration to extend only to points of which he is a competent judge, and of which he himself has been a spectator, and not to what stands either on conjecture or on the report of others. There are, doubtless, also many gratifying exceptions to be made from the generality of this appalling delineation. The paragraph to which we refer is as follows :

"The object of this book is to prove the existence of these facts, and that their continuation is as unnecessary as it is detrimental, to the best interest of society ; in fact, that cruelty to your prisoner, is impolicy to yourself. I am well aware that an awful responsibility rests upon the man who makes such heavy charges. He must prove them by evidence clear and undeniable, by facts strong and sufficient in themselves, precise in their application, and beyond all question as to their accuracy ; or he must be content with the appellation of a libeller : if they be true, they merit the

attention of the public, and the interference of the legislature; if false, there is no term of reproach which may not justly be cast upon the inventor of such slander.

"With these warning considerations pressing upon my mind, and prepared for this alternative, I proceed to the proof." pp. 17, 18.

We now go on to make some extracts from the body of the work.

The first prison, (the Borough Compter), of which the author gives an account, appears to be the worst in the catalogue of those which he examines; and is probably among the very worst in England.

"This prison belongs to the city of London, and its jurisdiction extends over five parishes.—On entrance, you come to the male felons' ward and yard, in which are both the tried and the untried—those in chains and those without them—boys and men,—persons for petty offences, and for the most atrocious felonies; for simple assault, for being disorderly, for small thefts, for issuing bad notes, for forgery and for robbery. They were employed in some kind of gaming, and they said they had nothing else to do. A respectable looking man, a smith, who had never been in prison before, told me that 'the conversation always going on, was sufficient to corrupt any body, that he had learned things there that he never dreamed of before.'

"You next enter a yard nineteen feet square; this is the only airing place for male debtors and vagrants, female debtors, prostitutes, misdemeanants and criminals, and for their children and friends. There have been as many as thirty women; we saw thirty-eight debtors, and Mr. Law, the governor, stated, when he was examined, that there might be about twenty children.

"On my first visit, the debtors were all collected together up stairs. This was their day-room, bed-room, work-shop, kitchen, and chapel. On my second visit, they spent the day and the night in the room below; at the third, both the room above, and that below were filled. The length of each of these rooms, exclusive of a recess, in which were tables and the fire-place, is twenty feet. Its breadth is three feet, six inches for a passage, and six feet for the bed. In this space twenty feet long, and six wide, on eight straw

beds, with sixteen rugs, and a piece of timber for a bolster, twenty prisoners had slept side by side the preceding night: I maintained that it was physically impossible; but the prisoners explained away the difficulty by saying, 'they slept edgeways.' Amongst these twenty was one in a very deplorable condition; he had been taken from a sick bed, and brought there; he had his mattress to himself, for none would share it; and indeed my senses convinced me that sleeping near him, must be sufficiently offensive." pp. 18—20.

"On my first visit we observed in one of the cells, a lad in bed, and seemingly very ill with typhus fever; the window was closed, and the reason given was that the air would be dangerous to him; yet the preceding night two other prisoners had slept with him in a room seven feet by nine. The three were,

James M'Intosh, charged with felony.

Thomas Williams, charged with stealing a piece of gingham.

Jeremiah Noble, charged with an assault.

And no alteration was intended, neither indeed was any possible.

"We conceived that to place others, for the night, in this corrupt and infected air, close by the source of that infection, was inevitably to taint them with disease. This conjecture was unhappily verified; for at my next coming, I observed in the list of those who had been seized with fever, the names of Thomas Williams and Jeremiah Noble. Now, mark the case of Jeremiah Noble; he is charged with an assault, and the law condemns him to a short imprisonment, preparatory to his trial. But the regulations of the city inflict on him, in addition, a disease very dangerous in its nature, very suffering in its progress, and very enfeebling in its consequences. The vigor of his constitution may surmount it, but all prisoners have not vigorous constitutions: thus the most venial offence, which calls down the visitation of the law, a debt of one shilling, or a fraud to the amount of one penny, may be punished with a lingering and painful death." pp. 21—23

Let our readers take another specimen:

"The case of one man struck me much: he was found in a most pitiable state in the streets, and apprehended as a vagrant; he was at first placed with the debtors, but he was so filthy and so

covered with vermin, that his removal was solicited. I saw him lying on a straw-bed, as I believed at the point of death, without a shirt, inconceivably dirty, so weak as to be almost unable to articulate, and so offensive as to render remaining a minute with him quite intolerable; close by his side, four other untried prisoners had slept the preceding night, inhaling the stench from this mass of putrefaction, hearing his groans, breathing the steam from his corrupted lungs, and covered with myriads of vermin from his rags of clothing; of these, his wretched companions, three were subsequently pronounced by the verdict of a jury 'not guilty,' and of these one was Noble, whose case I have before described. The day after their discharge, I found the two who were convicted almost undressed; on asking the reason, they said their clothes were under the pump to get rid of the vermin received from the vagrant; his bed had been burnt by order of the jailer.

"The jailer told me 'that in an experience of nine years he had never known an instance of reformation; he thought the prisoners grew worse, and that he was sure, that if you took the first boy you met with in the streets, and placed him in his prison, by the end of a month, he would be as bad as the rest, and up to all the roguery of London;' half his present prisoners have been there before, and upon an average he thinks if one hundred are let out, he shall soon have twenty to thirty back again, besides those who go to other jails."

"I will not trouble my reader with any further observations upon this prison, but he must determine for himself, whether crime and misery are produced or prevented in the Borough Compter." pp. 30, 31.

From the account of the prison in Tothill-Fields, we have room to make only the following extract.

"Many of the wards, in which the prisoners sleep, are sunk below the level of the ground, and this level is considered to be below high water mark. The up-stairs rooms of the governor's house are much affected with damp; hearing this from himself, I could not suspect the truth of the statements of the prisoners, who complained bitterly of the cold and moisture of these cells. To obviate these inconveniences, as many as possible crowd together at night

into the same cell,—how injurious this must be to health, can be conceived by the statement of the jailer, who told me that having occasion lately to open one of the doors in the night, the effluvia was almost intolerable. My readers will naturally ask—what is the result of these precautions against health? I will answer by facts. We saw a woman lying in one of the wards, who seemed very ill. The apothecary happened to come in at this moment; upon examining her, he said to the keeper—'she is ill just like the rest.' We asked what is her complaint?—Acute rheumatism—What is the cause?—The dampness.—Is it a common complaint here?—Yes.—Elsewhere?—No.—Out of every hundred, how many here, upon an average, are seized with acute rheumatism?—About ten.—Are you surprised at the largeness of the proportion?—Not at all, I often wonder it is not larger.—How many pass through this prison in a year?—About two thousand. Is it possible, that a complaint not easily removed by all the remedies which opulence can procure, and very painful in its attacks, is thus annually inflicted, (to take the lowest computation) on upwards of one hundred persons. In the infirmary I saw a veteran sailor, who had landed troops at the battle of Bunker's Hill, and had fought with Nelson at the battle of Trafalgar; he had, he said, never had an hour's illness till he came here." pp. 32, 33.

The following extract from what is said of the prisons at St. Albans, confirms many of the general opinions of Mr. Buxton on the subject of imprisonment.—

"In the absence of the keeper, we asked the men to tell us truly, whether they were worse or better for being there. A decent looking man answered,—in truth, sir, we all grow worse,—I confess I have. I asked the jailer the same question; his answer was—'If I must say the truth, they do all grow worse; they go out more corrupted than they come in; it must be so. There are in that yard all manner of offenders. That boy,' mentioning a lad of about 20, 'robbed his master in London, and was committed to Newgate, and condemned to be hanged. He was saved by the intercession of his father, who is a very respectable and opulent man; he robbed his father to a great extent.'

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and he is sent here for eighteen months for another robbery. Now he is such a desperate wicked character, as to be sufficient to corrupt all the boys, and men too, that come here in that time; he knows all the practices of London, and has told them to his companions. In the same yard are several boys for poaching, for keeping sporting dogs, and slight offences.'

"' Have you' I asked, 'ever known persons come here comparatively innocent, who have gone out quite depraved?' 'I have not known persons come here innocent, because they are sent here for some offence; but I have known several sent here for first offences, whose minds were not wicked, though they had been guilty of that one offence. I have known a great many, (I can't mention the number) who, coming in thus, have gone out quite depraved; but I never knew one who, coming in wicked, went out better.'—'How,' I asked, 'could you endeavour to improve them, if you had sufficient accommodation?' 'Why that is a question that requires a good deal of consideration; I can't at once say all I would do, but certainly I would—

"' 1. Separate the tried from untried.

"' 2. Boys from men; those for great crimes and those for lesser offences: in short, I would separate them as much as possible, for the more there are, the worse they are.

"' 3. I would employ them all; for when they are employed, they are not plotting mischief, nor telling stories, nor quarrelling nor fighting.'

" He added—'Solitary confinement always produces the effect I want.' " pp. 38—40.

The general observations on the jail at Guildford are, that there is no infirmary, no chapel, no classification of prisoners, no prison dress allowed; that the irons are remarkably heavy, &c. The opinion of the governor of the jail, on some of the subjects of the author's inquiry, is thus stated.—

" I asked the governor his opinion of the jail; he said it had only one good point: the two largest cells were so strong, no prisoner could break out of them.

" There is, however, another excellent circumstance; the windows of his rooms look directly into the yard, conse-

quently he can observe all that passes: he frankly confessed that this was his only real security, 'for the eye of the jailer would do more than locks, or walls.' His observation upon the moral influence of the prison is, that old thieves from London corrupt boys from the country; and that they make it a system to teach each other all the wickedness they know. After they have once been in, they soon return, or he hears of them from London; and if all his prisoners were released that day, he should expect two-thirds of them back again in six months. We then asked him what would be his plan if he could build a jail, and appoint regulations at his own discretion. He said,

" First, They should all have separate cells of a night; two should never sleep together.

" Secondly, They should be much separated by day, and classed according to their degrees of crime.

" Thirdly, They should all be employed, and hard at work; regular thieves would hate this, and labouring men would be more likely to take to work when they got out.

" It is easy enough to repeat the observation of the jailer, and to state the accommodations of the prison, but I feel that I have much failed in doing justice to the appearance of the prisoners. Misery was displayed more evidently in their dress, and written in more legible characters on their countenances, than in any jail I ever entered.

" It is a matter of great satisfaction to me, to be able to state, that the magistrates of Surrey are not insensible of the condition of this and their other prisons; and have come to a determination to erect establishments, suitable for the confinement, separation, employment, and reformation of their prisoners." pp. 44, 45.

We forbear, partly from want of space, to extract many of the interesting and curious anecdotes related by Mr. Buxton on his own personal experience. The following statement, however, is too important to be omitted; and does much honour to the benevolent individuals connected with the plan therein described; and to none, we understand, more than to the author himself.

" Let no one imagine, that the repre-

sensation I have here given of the progress of crime is a fanciful picture, which is seldom, if ever, realized. There is a society in this city for the prevention of juvenile delinquency. By the most assiduous labours, by continual visits to boys in prison, and by offering a ready ear to their distresses when out of it ; by giving advice to some, small sums of money to others, procuring situations for those of whom they entertained strong hopes of reformation ; by restoring some to their friends, sending some to the country ; by taking some as servants into their own families : in short, by every method which active and discreet benevolence could devise, they have procured a fund of information and of evidence, which puts the above statement beyond all dispute. Amongst other records, they have a bulky lexicon of all the slang terms in use : I mention it as a curiosity. But they have also a document of great importance—a catalogue of the names, residence, and age of several hundred juvenile depredators ; the company they keep, the places to which they resort, and, in many instances, a history of their progress in vice, from their first deviation from virtue. They have seen many cases of boys, who, upon their first coming to prison have kept a distance from the other prisoners, and appeared grieved and shocked at their situation and companions ; by the next visit this bashfulness had fled. they were mingled amongst the men or the boys ; at the next, all the difference between them and the oldest offenders had vanished, they had learnt the language, were fluent in the oaths, and doubtless had caught the spirit of their associates. Soon after their exit from jail, these gentlemen generally receive tidings, that such a boy had been very clever, meaning that he had been very successful. Before long, they recognize him in some other prison, and hear from the turnkey that he is a most desperate and wicked character. He may hereafter escape the rigour of the law, by his dexterity ; he may rise to the command and the captaincy of an associated number of youthful robbers ; avoiding personal danger, he may direct their operations, and divide their plunder. On the other hand, he may not obtain promotion ; his genius may be too humble to elevate him above the ranks ; he may be, as some have been, in prison twenty-eight times ; he may be sent to the hulks, or transported to Botany Bay. Whatever be his outward state, within he is irretrievably ruined." pp. 54, 55.

There is a point of considerable importance, to which we are desirous of next inviting the attention of our readers. It may be thought that some of the wishes and plans urged by the author and others, on the subject of reforming the prisons, are bold innovations upon established opinions ; but this is not the case. The Court of Aldermen of London have drawn out a table of regulations, agreeing, for the most part, with his : and the striking and able Report of Lord Auckland, to which we have already adverted, appears to comprehend all the principal improvements to which he alludes. We refer our readers to that document, with a persuasion that they will see reason to admire the wisdom and benevolence with which it is drawn up ; and to acknowledge that we have no sunk to our present circumstances without advisers who were able and willing to rescue us from such degradation.

Another point, to which Mr. Buxton in closing the first part of his work directs our notice, is the disparity of the punishments inflicted upon prisoners in the various jails of the country.

" Nothing can be more capricious than the existing practice with regard to irons.

" In Chelmsford, and in Newgate, all for felony are ironed.

" At Bury, and Norwich, all are without irons*.

" At Abingdon, the untried are not ironed.

" At Derby, none but the untried are ironed.

" At Cold-bath-fields, none but the untried, and those sent for re-examination, are ironed.

" *When I say none are ironed, it is to be understood, without they are refractory, or attempt to escape."

[June,

"At Winchester, all before trial are ironed; and those sentenced to transportation after trial."

"At Chester, those alone of bad character are ironed, whether tried or untried."

"And there is as much variety in the weight of the fetters; some are heavy, others are light: in one prison they are placed on one leg, at another on both."

"The quantum of food is equally variable."

"Tothill Fields, and Ipswich—No allowance for debtors except from charity."

"Bedford, three quartern loaves per week."

"Bristol, a four-penny loaf per day."

"Borough Compter, fourteen ounces of bread per day, two pounds of meat per week."

"Bury, one pound and a half of bread per day, one pound of cheese, and three-quarters of a pound of meat per week."

"Norwich, two pounds of bread per day, half a pound of cheese per week."

"Penitentiary, Millbank,—one pound and a half of bread, one pound of potatoes, two pints of hot gruel, per day, and either six ounces of boiled meat, without bone, or a quart of strong broth mixed with vegetables."

"Fourteen ounces of bread per day, with two pounds of meat per week, are not enough to support life; besides, in some prisons, the allowance is withheld for a considerable time. The hour of delivery is fixed, and if a prisoner arrives after it, he receives nothing till the next morning. Persons may steal for immediate sustenance. I do not contend that they are not criminal. True morality would tell them it is better to starve than to rob; but, in truth such a sacrifice of life to principle, is an effort of heroic virtue; and, perhaps, if those amongst ourselves, who, free from every temptation, call aloud for rigid and inflexible justice, were placed in the same circumstances, they would have some difficulty in the choice of the alternative, and hunger might make appeals which honesty could hardly reject."

"There are differences with regard to bedding:—

"From—No bedding, or coverlid,
A blanket for two men,
A blanket for each,
Two blankets for each."

Two blankets and a rug each,
Three blankets and a rug for each,
To, three blankets, a rug, a hair bed,
and two pillows each.

"The same dissimilarity exists in clothing. Some prisons provide a dress, others do not; some prisoners are comfortably clad, and some are almost naked." pp. 69—71.

The remark with which this statement is summed up, that parity of crime ought to be visited with parity of punishment, can scarcely, we suppose, be questioned. Hooker says of the law, that "her seat is in the bosom of God." Like the great Being in whom her principles originate, she should be no respecter of persons or places; and the offender in one county should not be galled by the recollection, that if his offence had been committed on one side of a river instead of the other, he should have escaped half the penalties inflicted upon him.

But we now come to what is by far the most satisfactory part of the work of Mr. Buxton; namely, to shew that the evils connected with the present system of imprisonment admit of a remedy. "I do nothing," he says, "if I shew that these evils exist, without shewing that they may be prevented." And to prove this position he adverts, not to theory, but to experience.

And here we should begin by extracting his account of the jail at Bury, but that there are other accounts extant of the same jail, and that most of the space we can spare will be required for the delineation of prisons not equally accessible to the inquiries of our countrymen. It may be sufficient to say, in reference to this jail, that, as far as respects separation of the various classes of prisoners both before and after trial, internal discipline, a strict attention to morals, the diligent employment of the prisoners, the exclusion of all that is likely to corrupt them, the plans adopted and pursued appear to admit of scarcely any improvement.

Since, however, it has been said that the prison system applied in more despotic governments could not be applied amongst our sturdy and independent islanders, and especially to a division of them who cannot be supposed to concentrate in themselves a larger portion than usual of national meekness and subordination; we will give a specimen of the actual results of this system, on the authority of the governor of the jail.

" His experience has led him to approve of labour, not only as contributing to the security and morals, but also to the comfort of prisoners. He lately had occasion to punish one ward, which he did by depriving them of the materials of extra labour, and not a day passed in which he did not receive solicitations for its return, and promises of amendment. He lately received from a neighbouring workhouse, a woman who was guilty of very outrageous conduct, and absolutely refused to do any work: the governor was requested to do his utmost for her reformation: he confined her alone without work, and while I was there, she solicited a wheel in the most urgent manner, saying, employment would ease her mind, and help her to while away the time.

" As for their conduct after they leave prison, he has repeatedly had persons who have before been confined, call upon him to thank him for the lessons they had learnt in prison; he knows many who were dissolute characters before, who immediately on leaving prison have gone to honest labour, and are now industrious and respectable men.

" Masters have thanked him for the reformation of their servants; one within this week assured him, that a boy, who, before his imprisonment, was of the most abandoned character, has since become quite an example to his other labourers.

" Two young men were confined for the same offence; he lately saw a letter from one to a comrade in prison, describing his own mal-practices, with considerable exultation; but, saying, as for George, (the other) he has turned out quite a fool, he works all the week, goes to church on a Sunday, and will not speak to his old acquaintance. The father of this lad, who has thus deserted his former practices and accomplices, called in the interval of my two visits, to express his thankfulness; his

words were, as for the boy, it is salvation to him, and poor as I am, it is worth more than a hundred pounds to me: I wish he had been with you five years ago.

" He believes that no serious misconduct in any way could take place, without some of the prisoners giving him information;—lately, the turnkey was called up by the prisoners, to tell him that they heard a man endeavouring to escape, and he found him attempting to cut the windows of his cell.

" He does not allow any gaming, or chucking halfpence, which he prevents by requiring the ward to inform him if it takes place, and confining them all for the day, if he discovers it.

" He observed, that the rules of a prison ought not to be too severe, but rigidly enforced; as simple as possible, for if they were intricate, if the concern did not move mechanically, it would soon get out of order.

" He observed also, that it was plain justice to treat an untried prisoner with as little restraint as possible.

" Such are the rules of this prison, and such the results of the experience of the governor: if the health of a prisoner, his security, and the prevention of crime, be important matters in the conduct of a jail, the following facts speak for themselves.

" There is no prisoner at this time ill.

" In eighteen years but one prisoner has escaped, and he in the middle of the day, and in double irons.

" In every hundred prisoners, there are not five who have been here before. At this moment out of one hundred and thirty, there are seven of such, four for atrocious offences, and three for assaults or petty misdeeds.

" He never has riots, or quarrelling, or swearing.

" This jail reflects the highest credit on the magistrates of the district, and they receive from their humane labours, the most important advantages.

" I left this account with the governor for a week, that he might correct any inaccuracies; he confirmed every thing which is here stated, but insisted on my suppressing a paragraph at the end, in which I had expressed my opinion of his conduct." pp. 80—82.

We next come to the "Maison

de Force at Ghent." This prison also was visited in person by the author, and the following extracts will give a general view of its regulations.

" This prison is situated just out of the city. It was originally intended to be an octagon, but at present only five departments are finished;—still an entire separation is effected between,

Men and women,
The sickly and the healthy,
The untried and the convicted,
Misdemeanants and felons.

" It is in contemplation to finish the building, and when this takes place, there will be six additional subdivisions. For each of the above description of prisoners, an open court is provided, in which they have their daily exercise.

" First we saw the untried, and those who have appealed against their sentences. There is nothing peculiar in their treatment. They do not work, and no instruction is afforded to them.

" We next visited the tried. Their beds are in small recesses, from a gallery opening to the court. Each has a separate sleeping cell, which is furnished with a metal bedstead, a thick mattress, a double sheet, a double and single blanket, and a pillow. The bedding is brought out to be aired in fine weather, and the doors are open all day. The rooms were perfectly sweet and clean.

" The major part of the prisoners of the same class work together, in rooms 170 feet long and 26 broad. The principal employment is weaving calico, damask, and sacking cloth, but there are shops for sawyers, carpenters, blacksmiths, &c.

" The utmost order and regularity are preserved. No prisoner is allowed to speak, and to such an extent was this carried, that they did not answer our questions, when we addressed them. I never saw any manufactory, in which the workmen were more busy; whenever we went, there was no noise but the motion of the shuttle; and every eye and every hand was engaged. Whether our conductor was with us, or at a distance, no difference was observable. In fact, order was carried to its highest point." pp. 83, 84.

To this Mr. Buxton adds, that the

manufactory is under a contractor, who supplies the raw material to the prisoners; that every thing bought by the prisoners is exhibited and sold under the inspection of the governor; that the priest, with assistants, performs mass, &c. every week; that there is an infirmary and a garden for the sick; that every convicted person is introduced to the manufactory; and that the severest punishment is solitary confinement, which never fails to produce the desired effect. The result of this plan is thus stated:

" Many instances have occurred within the governor's recollection, of persons acquiring two or three hundred francs; and at this time he knows many tradesmen in Ghent, who, on leaving prison, had set up in the business which they had thus learned, had been enabled to do so by the capital they had thus saved, and had flourished by those habits of industry which they had thus acquired. Mr. Howard illustrates the effects of the system of labour by this anecdote.—' I have heard that a countryman of ours, who was a prisoner in the Rasp-house at Amsterdam several years, was permitted to work at his own trade, shoemaking; and by being constantly kept employed, was quite cured of the vices that were the cause of his confinement. My informant added, that the prisoner received at his release a surplus of his earnings, which enabled him to set up his trade in London, where he lived in credit, and at dinner commonly drank, ' Health to his worthy masters at the Rasp-house.' "

" Nothing in the whole institution struck me so much as the subdued, civil, submissive, decent behaviour of all the prisoners. There was a degree of cleanliness in their persons, and an air of cheerfulness in their countenances: in short, an appearance of comfort and respectability which was the strongest evidence of the success of the system. I had lately visited the principal prison of our own metropolis, and I can convey no adequate conception of the contrast. The most boisterous tempest is not more distinct from the serenity of a summer's evening: the wildest beast of prey is not more different from our domesticated animals, than is the noise, contention, licentiousness, and tumult of Newgate, from the quietness, industry, and regularity of the *Maison de Force.*" pp. 87, 88.

The author next gives a highly interesting account of the prison at Philadelphia; of the difficulties which the friends of the improved system of imprisonment had originally to encounter; and of their ultimate and splendid triumphs. We present our readers with a short extract from this part of his account, as an encouragement to those who are disposed to despair of the present attempts to correct the prison system of our own country.

"A few benevolent persons in Pennsylvania, deeply deplored these evils, formed themselves into 'a Society for alleviating the Miseries of Public Prisons.' After fourteen years of labour and disappointment, they succeeded in obtaining liberty from the legislature to introduce, *by way of experiment*, an arrangement, in which the classification of crime, and the employment of the criminal, were the most important features. A host of adversaries to the alteration immediately sprung up; prejudice was very widely dispersed; the new mode of discipline and its projectors were subjects of general derision; their motives were suspected, and the certain failure of their plans was predicted. The jailers pronounced them impracticable; the judges, with one exception, were decidedly adverse, and the government so far yielded to popular opinion as to limit the operation of the new system, to a period of five years. No time was lost in making the necessary alterations in the building; and the experiment was commenced; but here a new difficulty arose. The prisoners had been taught to believe that the regulations were injurious to them; nor is this to be wondered at, for nothing appears more grievous to a person long practised in habits of indolence and licentiousness, than the idea of being compelled to alter them; a conspiracy instigated by the jailer, for a breach of prison, was formed, and was carried into execution on the day on which the operations of the society began. By the time the five years of probation had elapsed, the current of public favour had entirely turned. Not one man in America, says the Duke de Liancourt, doubted the efficacy of the system; the judges were its most strenuous supporters. It was made a permanent law, and the example of Philadelphia has been

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followed in the States of New York, Virginia, Massachusetts, Vermont, Connecticut, New Jersey, and Maryland." pp. 91, 92.

We pass over those features of the institution which resembles those of Ghent and Bury (as, for instance, the separation of prisoners, cleanliness, order, discipline, employment, &c.), to give the following extract.

"All these various avocations are carried on with the utmost order and activity; there was, says Mr. Turnbull, such a spirit of industry visible on every side, and such contentment pervaded the countenances of all, that it was with difficulty I divested myself of the idea, that these men surely were not convicts, but accustomed to labour from their infancy.

"An account is opened with every prisoner; he is debited with the amount of the sum stolen, or embezzled; with the expenses of his prosecution; with the fine imposed by the court; with the cost of his board and clothes; and he is credited with the produce of his labour. This account is furnished to him quarterly; at the expiration of his appointed term of imprisonment, if there remains a balance against him, he is retained till it is liquidated by his earnings; if a balance in his favour, he receives it. Thus idleness at one period must be compensated by redoubled industry at another; a certain quantity of work must be performed, and it becomes his interest to accomplish this as speedily as possible; because the shorter the period of his confinement, the less are the deductions for board and clothing. Besides, a report from the inspectors, of his good conduct and industry, seldom fails to induce the prosecutor to forego a part of his claim; and the government, to remit the fine, and to abridge the term of his sentence. These representations however are made with great caution; the prisoner must have conducted himself with propriety, must have evinced a subdued and penitent disposition, must have been constant at his work; in short he must for a long period have displayed symptoms of real and permanent reformation, before he is considered to merit any intercession: and yet in spite of these precautions against indiscretelity, which are faithfully adhered to, the case of a man fulfilling the whole extent of his sentence, is an event of such

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rare occurrence, that my informant, in a period of ten years' attention to the concerns of the prison, could not call to his recollection a single instance of it." pp. 93, 94.

"Great attention," it is added, "is paid to the promotion of moral and religious improvement, by a supply of useful books, and by the regular performance of Divine service, at which all the prisoners are required to attend."

The following passage, on the effects of solitary confinement, is remarkable and interesting.

"There is not, probably, any degree of personal severity, which produces so powerful an impression upon the human mind, as solitary confinement. Its effect in the Philadelphia prison has been invariable: without one exception, those who have been subjected to this dreaded discipline, have returned to their labour with remarkable regularity. No instance has occurred of its being necessary to inflict it upon the same man twice.

"The prisoner who is sentenced to this punishment, is confined in a narrow cell: his allowance of food is much diminished: the turnkey brings it to him in the morning, and retires without speaking a word. Thus condemned to his own thoughts, he has an opportunity of reviewing his past misconduct; and its folly, if not its wickedness, are before him. While his body is reduced by the scantiness of his diet, his mind is unsupported by the stimulants of society: in short, *he must reflect*. A few days are hardly elapsed before a change is visible; and the proudest spirit will solicit enlargement, with promises of the utmost industry and quietness: and it is observed, that those who for violence and insubordination are once subjected to it, become the least troublesome of the prisoners.

"Formerly in Pennsylvania, death was the penalty for a variety of offences; but, in the year 1791, a change in the penal code took place, and, with the exception of pre-meditated murder, every crime, heretofore capital, is punished by a period of imprisonment; a certain portion of which is to be passed in solitary confinement. This alteration, and the amendments in the mode of prison discipline, have produced an effect beyond the expectation of their most sanguine supporters." pp. 96, 97.

To this must be added the results of the system.

"Besides this ocular testimony, we have some important facts:—

"The effects of the new system have been seen in no particular more evidently, than in the diminution of disease among the convicts."

"The physician's bill, which formerly amounted from two hundred to three hundred and twenty dollars per quarter, at present seldom rises above forty.

"In the four years preceding the commencement of the new system, 104 prisoners escaped; in the four succeeding, (except on the day of its establishment) not one escaped.

"But the most extraordinary manifestation of the efficacy of the alterations, is the decreased number of crimes, and the decreased atrocity of those which are committed. The Duke de Liancourt gives us the following table—[the first column contains the number of crimes, under the *old system*, from January 1787 to June 1791; and the second column, under the *present system*, from June 1791 to March 1795.]

Murder	-	-	9	0
Manslaughter	-	-	0	5
Robbery	-	-	37	3
Burglary	-	-	77	16
Larceny	-	-	374	163
Forgery	-	-	5	10
Counterfeiting	-	-	6	4
Misdemeanor, 1st degree	-	-	4	3
Ditto, 2d degree	-	-	13	1
Receiving stolen goods, 1st deg.	-	-	26	1
Ditto ditto 2d deg.	-	-	6	5
Horse stealing	-	-	10	27
Defrauding	-	-	3	3
Bigamy	-	-	1	0
Violent assault to kill	-	-	6	0
Harbouring convicts	-	-	5	0
Disorderly houses	-	-	10	2
				592 243

On the Penitentiary at Millbank we need not dwell, because a Report of a highly gratifying nature has recently been presented to parliament on the subject. We have reason to believe that several of the defects complained of by Mr. Buxton are already remedied; that more are in a course of cure; and that there exists in the conductors of that institution a sincere desire to pursue an enlightened system of administration in every department of the establishment.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication :—Introduction to the Critical Study of the Holy Scriptures, by T. F. Horne ;—The State and Progress of Religious Liberty, by the Rev. R. Brooks ;—An Essay on the Principles of Christian Evidence, by the Rev. Professor Mearns ;—Scripture Parables, by the Rev. J. Cobbin ;—A Classical and Topographical Tour in Greece, by Edward Dodwell ;—A Translation of Shakspeare into French, by Sir John Byerly ;—The Second Part of the Life of Mr. West, by Mr. Galt ;—A Sketch of the late Epidemic Fever in London, by Dr. Bateman ;—Sketches of the Philosophy of Life, by Sir Charles Morgan ;—Manual of Chemistry, by Mr. Brande ;—History and present State of Galvanism, by Dr. Bostock ;—Spanish America, by Capt. Bonnycastle ;—Memoirs of Lucien Bonaparte ;—and A Life of Howard the Philanthropist.

In the press :—A Second Journey through Persia and Constantinople, by James Morier ;—A System of Divinity, in a series of Sermons, by Dr. Dwight of Connecticut ;—A Manual of Prophecy, by the Rev. P. Roberts ;—Lectures on the Gospel of St. Matthew, by the Rev. Oliver Lodge ;—A Familiar View of the Life of David, by the Rev. H. Lacy ;—Narrative of an Over-Land Journey from India, by Lieut.-Col. Johnson ;—Travels in Canada, and the United States of America, by Lieut. Hall ;—Historical Memoirs of Rob Roy and the Clan Mac Gregor, by Dr. M'Leay ;—The History of France, by Miss Thurtle ;—The Recluse of the Pyrenees ; a Poem, inscribed to his Royal Highness the Prince of Saxe Cobourg ;—Sermons, by the Rev. Charles Moore ;—Meditations of a Neophyte ;—Consolations for Mourners, in five Sermons by the late Rev. John Hill ;—A History of the Synod of Dort, by the Rev. T. Scott, of Aston ;—and A spelling, pronouncing, and explanatory Dictionary of the New Testament.

Dr. Burney's Library.—The Committee

appointed by Parliament to examine into the nature and value of this valuable collection, which is to be added to the British Museum, has valued it at 13,500*l.* Among the large manuscript collection of classical and other ancient authors, is the Townley Homer, which, though not older than the 13th or 14th century, is the earliest manuscript of the Iliad now extant. It is valued at from 600*l.* to 800*l.* There are two manuscript copies of the Greek Orators, of great rarity and value ; and two beautiful copies of the Greek Gospels, of the tenth and twelfth centuries. The whole number of manuscripts under this head amounts to 385. Exclusive of these, there is a large number of valuable criticisms and memoranda in Dr. Burney's own hand, with many original letters from Isaac Casaubon, and notes and scholia in the hand-writing of Bentley and various other eminent men. Among the printed books, the whole number of which is from 13,000 to 14,000 volumes, the most distinguished branch consists of the collection of Greek dramatic authors, which are arranged so as to present every diversity of text and commentary at one view ; each play being bound up singly, and in so complete but expensive a manner, that it has occasioned the sacrifice of two copies of every edition, and in some instances of such editions as are very rare : the same arrangement has also been adopted with regard to Harpocration, and some of the Greek grammarians. It appears that this collection contains the first edition of every Greek classic, and several of the scarcest among the Latins, and that the series of grammarians, lexicographers, and philological writers, in both languages, is unusually complete. Another branch of this collection comprises a numerous and rare series of Newspapers, from 1603 to the present time, amounting in the whole to 700 volumes, which is more ample than any other that is supposed to be extant. It is valued at nearly 1000*l.*—The great copiousness of Dr. Burney's library in Greek literature, may be collected from a comparative specimen of the editions of several authors in that collection and in the library of the British Museum. For example :

rare occurrence, that my informant, in a period of ten years' attention to the concerns of the prison, could not call to his recollection a single instance of it." pp. 93, 94.

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Horse stealing	-	10	27
Defrauding	-	3	3
Bigamy	-	1	0
Violent assault to kill	-	6	0
Harbouring convicts	-	5	0
Disorderly houses	-	10	2
		592	243

On the Penitentiary at Millbank we need not dwell, because a Report of a highly gratifying nature has recently been presented to parliament on the subject. We have reason to believe that several of the defects complained of by Mr. Buxton are already remedied; that more are in a course of cure; and that there exists in the conductors of that institution a sincere desire to pursue an enlightened system of administration in every department of the establishment.

(To be continued.)

LITERARY AND PHILOSOPHICAL INTELLIGENCE, &c. &c.

GREAT BRITAIN.

PREPARING for publication :—Introduction to the Critical Study of the Holy Scriptures, by T. F. Horne ;—The State and Progress of Religious Liberty, by the Rev. R. Brooks ;—An Essay on the Principles of Christian Evidence, by the Rev. Professor Mearns ;—Scripture Parables, by the Rev. J. Cobbin ;—A Classical and Topographical Tour in Greece, by Edward Dodwell ;—A Translation of Shakspeare into French, by Sir John Byerly ;—The Second Part of the Life of Mr. West, by Mr. Galt ;—A Sketch of the late Epidemic Fever in London, by Dr. Bateman ;—Sketches of the Philosophy of Life, by Sir Charles Morgan ;—Manual of Chemistry, by Mr. Brande ;—History and present State of Galvanism, by Dr. Bostock ;—Spanish America, by Capt. Bonnycastle ;—Memoirs of Lucien Bonaparte ;—and A Life of Howard the Philanthropist.

In the press :—A Second Journey through Persia and Constantinople, by James Morier ;—A System of Divinity, in a series of Sermons, by Dr. Dwight of Connecticut ;—A Manual of Prophecy, by the Rev. P. Roberts ;—Lectures on the Gospel of St. Matthew, by the Rev. Oliver Lodge ;—A Familiar View of the Life of David, by the Rev. H. Lacy ;—Narrative of an Over-Land Journey from India, by Lieut.-Col. Johnson ;—Travels in Canada, and the United States of America, by Lieut. Hall ;—Historical Memoirs of Rob Roy and the Clan Mac Gregor, by Dr. M'Leay ;—The History of France, by Miss Thurtle ;—The Recluse of the Pyrenees ; a Poem, inscribed to his Royal Highness the Prince of Saxe Cobourg ;—Sermons, by the Rev. Charles Moore ;—Meditations of a Neophyte ;—Consolations for Mourners, in five Sermons by the late Rev. John Hill ;—A History of the Synod of Dort, by the Rev. T. Scott, of Aston ;—and A spelling, pronouncing, and explanatory Dictionary of the New Testament.

Dr. Burney's Library.—The Committee

appointed by Parliament to examine into the nature and value of this valuable collection, which is to be added to the British Museum, has valued it at 13,500*l.* Among the large manuscript collection of classical and other ancient authors, is the Townley Homer, which, though not older than the 13th or 14th century, is the earliest manuscript of the Iliad now extant. It is valued at from 600*l.* to 800*l.* There are two manuscript copies of the Greek Orators, of great rarity and value ; and two beautiful copies of the Greek Gospels, of the tenth and twelfth centuries. The whole number of manuscripts under this head amounts to 385. Exclusive of these, there is a large number of valuable criticisms and memoranda in Dr. Burney's own hand, with many original letters from Isaac Casaubon, and notes and scholia in the hand-writing of Bentley and various other eminent men. Among the printed books, the whole number of which is from 13,000 to 14,000 volumes, the most distinguished branch consists of the collection of Greek dramatic authors, which are arranged so as to present every diversity of text and commentary at one view ; each play being bound up singly, and in so complete but expensive a manner, that it has occasioned the sacrifice of two copies of every edition, and in some instances of such editions as are very rare : the same arrangement has also been adopted with regard to Harpocration, and some of the Greek grammarians. It appears that this collection contains the first edition of every Greek classic, and several of the rarest among the Latins, and that the series of grammarians, lexicographers, and philological writers, in both languages, is unusually complete. Another branch of this collection comprises a numerous and rare series of Newspapers, from 1603 to the present time, amounting in the whole to 700 volumes, which is more ample than any other that is supposed to be extant. It is valued at nearly 1000*l.*—The great copiousness of Dr. Burney's library in Greek literature, may be collected from a comparative specimen of the editions of several authors in that collection and in the library of the British Museum. For example :

	Brit. Mus.	Dr. Burney.
Eschylus,	- 13	47
Aristophanes,	- 23	74
Callimachus,	- 7	16
Chrysoloras,	- 2	16
Demosthenes,	- 18	50
Euripides,	- 46	166
Gregorius Nazianzenus,	14	28
Homer,	- 45	87
Sophocles,	- 16	102

Comparative degrees of light.—The following are observations made with a Photometer:

Light of the sun at an elevation of 30°, sky perfectly clear	-	75°
Ditto, sky white	-	70

Light of a blue sky, at an elevation of 45°	-	-	56°
— zenith	:	-	49
— a cloudy sky	:	-	53
— a full moon	:	-	34
— moon five days old	-	-	20
— from snow enlightened by the sun	-	-	57
— from snow in the shade	-	-	47
— starry sky (March 14, 1817)	-	-	7
— sky clear of stars (March 14, 1817)	-	-	4.5
— planet Venus, at an eleva- tion of 30° (April 5, 1817)	-	-	9
— constellation of Orion (March 14, 1817)	-	-	7
— of a common candle two feet distant	-	-	48

LIST OF NEW PUBLICATIONS.

THEOLOGY.

Beauties or Select Extracts from the Funeral Sermons on the Princess Charlotte. 5s 6d.

The Season and Time, or an Exposition of the Prophecies which relate to the two Periods of Daniel subsequent to the 1260 Years now recently expired; by W. Ettrick, A. M. 8vo. 15s.

The Nature, Progress, and Consequences of Schism; by the Rev. C. Daubeny. 8vo. 7s. 6d.

Vol. III. of Sermons; by the Rev. J. Venn, Rector of Clapham. 8vo. 10s. 6d.

Familiar Sermons on several of the Doctrines and Duties of the Christian Religion; by Rev. W. Barrow, LL. D. 2 vols. 8vo. 17. 1s.

Facts authentic in Science and Religion; designed to illustrate a new Translation of the Bible, by the Rev. W. Cowherd, late Minister of Christ-church, Salford. 10s.

Part I. of a Compendium of the Holy Scriptures: for the use of Families; by a Layman of the Church of England. 8s.

MISCELLANEOUS.

The Stranger's Guide to the City of New York; by E. M. Blunt. 4s

Voyage of the National Ship Rosamond to Newfoundland, and the Southern Coast of Labrador; by Lieut. Edward Chappell, R.N. 8vo. 12s.

Iceland, or the Journal of a Residence in that Island during the Years 1814 and 1815: containing Observations on the Natural Phenomena, History, Literature, &c with an Introduction and Appendix, Plates, and Map. By Dr. Henderson. 2 vols. 8vo. 17. 8s.

Narrative of a Residence in Algiers: with Notes and Illustrations; by E. Blaquier, Esq. R.N. 2l. 2s.

Observations on Greenland, the Adjacent Seas, and the North-west Passage to the Pacific Ocean, made in a voyage to Davis's Straits, during the Summer of 1817; by Bernard O'Reilly, Esq. with Chart and Plates. 4to. 2l. 2s.

Greenland: being Extracts from a Journal kept in that Country in the years 1770 to 1773; by Hans Egede Saabye: with an Introduction, containing an Account of the Manners of the Greenlanders, &c. &c. translated from the German. 8vo. 10s. 6d.

Lectures on the History of Literature, Ancient and Modern; from the German of Fred. Schlegel. 2 vols. 8vo. 17. 1s.

J. Sonter's Catalogue of American Books and Periodical Publications; which may, together with all other American Books, be procured through him. 1s.

Memoirs of her late Royal Highness Charlotte Augusta, Princess of Wales, &c. and of her illustrious Consort, Prince Cobourg, of Saxe-Cobourg Saalfeld; by R. Huish, Esq. Author of the Peruvians, &c. 8vo. 19s

Memoirs of John Duke of Marlborough, with his Original Correspondence; collected from the Family Records at Blenheim, and other authentic Sources; by W. Coxe, M.A. &c. Vol. I. 2l. 12s. 6d.

A Treatise on the General Principles of Chemical Analysis; translated from the French of L. J. Thenard, by Arnold Merrich. 8vo. 12s.

On Punishment of Death in the Case of Forgery: its Injustice and Impolicy maintained. 8vo. 1s.

The Hundred Wonders of the World, including Wonders of Nature, and Wonders of Art; compiled from the Transactions and Records of learned Societies, and from the Works of the latest

Travellers, Naturalists, and Topographers; by the Rev. C. C. Clarke. 9s.

A System of Book-keeping, adapted solely for the Use of Saving-banks, with Tables: to which is now added a Supplement; by G. Booth. 5s.

North of England and Scotland in 1704. 5s.

No. I. of the Seraph: a Collection of Sacred Music, suitable to Public or Private Devotion; by John Whitaker. 5s. with a Plate.

Lectures on the English Poets, delivered at the Surrey Institution; by Wm. Hazlitt. 8vo. 10s. 6d.

Considerations sur les principaux Événements de la Révolution Françoise; Ouvrage posthume de Mad. la Baronne de Staél; publié par M. le Duc de Broglie, et M. le Baron de Staél. 3 vols. 8vo. 17. 16s.

A Translation of the same work into English. 3 vols. 8vo. 17. 16s.

RELIGIOUS INTELLIGENCE.

BRITISH AND FOREIGN BIBLE SOCIETY.

We now proceed with our brief view of the proceedings of the Society for the last year, as exhibited in the Report presented at the last annual meeting.

ASIA.

The Corresponding Committee at *Calcutta* continue to print and circulate the Scriptures with diligence and success. Among other undertakings, 3000 copies of the Arabic Malay Bible have been completed. The Roman Malay was also expected to be finished before the close of the year. The Hindooostanee Testament in the Nagree character was considerably advanced; and an engagement had been entered into to print 2000 copies of the four Gospels in the vernacular language of Bengal, particularly with a view to the supply of the schools lately established. The supplies from London, with the aid of the press in Bengal, have enabled the committee to engage to furnish with a copy of the Scriptures, either by sale at a reduced price, or by gratuitous distribution, every person in the country who might not be otherwise able to procure one. In consequence of this determination, copies of the Scriptures to a large amount, and in fourteen languages, were despatched in the course of 1816 from the Calcutta depository to twenty different stations in India. So eagerly have the natives received the Scriptures, that of 5000 copies of Martyn's Hindooostanee Testament, printed in 1814, so few were left as to render it necessary to order a new edition. The British and Foreign Bible Society, with a view to encourage the translation and circulation of the Scriptures in

India, have agreed to appropriate the sum of 500*l.* for the first one thousand copies of every approved translation into any dialect in which no translation has previously existed. The resolution was prompted by the zeal and liberality of William Hey, Esq. of Leeds, and other respectable individuals, who, struck with the proposal of the Baptist Missionaries at Serampore, to execute twenty-six versions with this moderate encouragement, raised and presented to the Society the sum of 1475*l.* with a view to begin this excellent work, and to excite further attention to the subject.

At *Madras*, though no Bible Society has yet been formed, respectable contributions continue to be made, and transmitted to the Calcutta Society. The Rev. S. Lee's Syriac New Testament had arrived, and was likely to meet with discreet circulation, under the friendly superintendance of the Resident in Travancore, Colonel Monro. The translation also of the whole Scriptures into the Maylayalim was rapidly proceeding, as well as a version into the Tamul. Among other pleasing incidents, it appears that the deposed Rajah of Travancore has been so much impressed with the Scriptures, which he received through the medium of Appavoo, a converted and most zealous native, as to direct a chapter to be read to him daily; and the High Priest of the Jainas has desired a visit from the Rev. Mr. Rhenius, to explain the Gospel more perfectly to himself and his people.

The *Colombo* Society has found suitable persons to continue the translation into the *Pali* dialect, and the revision of the translation into *Cingalese*, which it might have been feared would have fallen to the ground, owing to the death of the much

lamented Mr. Tolfrey*. Much benefit has accrued from the distribution of the Scriptures in the jails. The natives begin eagerly to receive copies. The contributions derived from the inhabitants (always respectable,) have been much augmented by the services of an auxiliary committee at Jaffna, and a very liberal donation from the Archdeacon of Bombay, who, together with the Bishop, has expressed "their great satisfaction at the religious exertions that are being made in the island."

The *Bombay Society* has extended its labours to the Christians at Surat, at Kaira and the neighbourhood of Poonah, as well as southward, on the Malabar Coast, among the native Christians at Cananore, Mabé, and Cochin. At the last of these the Committee have presented to the Syrian churches the Gospels which had been sent from London for that purpose, and respecting which the Syrian Bishop and his Clergy have expressed their most cordial satisfaction. By extending its labours also to the Persian Gulf, the Society has opened its way to the very limits of the sphere occupied by the Russian and other European Bible Societies : so that the Scriptures are likely eventually to circulate from the banks of the Thames to the Ganges.

We conclude these Oriental details with adding only that the Chinese Scriptures are finding channels of hopeful communication ; and that a promising Bible Society has been formed at Port Jackson, under the sanction of the Governor, which bids fair greatly to benefit not only New South Wales, but the neighbouring islands, with which it will cultivate a friendly communication.

AFRICA.

Of this quarter of the globe we are obliged rather to lament its necessities than to specify its exertions. We cannot, however, but notice with pleasure a favourable commencement at Sierra Leone. The officers of the African Company on the Gold Coast have transmitted a contribution, in gold dust, amounting in value to more than 100/. to promote the objects of the Society.

* By a recent despatch from Colombo, a copy of the Cingalese Testament, completed, has been received, together with intelligence that the Old Testament also has been commenced.

AMERICA.

Here, however, the cause of the Bible Society continues to flourish. The Scriptures are rising in estimation among a great proportion of the northern division of that large continent, with its islands and settlements. The National Society for the *United States* (for we are sorry we cannot particularly mention local institutions) contained in September last about 200 auxiliaries. To the auxiliary societies previously existing in British North America have been added the Niagara Society, the Prince Edward Island Society, and the Midland District (Upper Canada) Society. The Moravian Missionaries on the west of Labrador, are proceeding diligently with the translation of the New Testament in the Esquimaux language : the parts already translated and printed have been perused with great interest and thankfulness.

It is gratifying to add, that among the Negro population in several West-India islands the Scriptures have been gratefully received ; in Saint Domingo, especially, a large number of copies have been circulated in the schools and the army, under the express sanction and authority of the government.

DOMESTIC.

Of the Domestic Occurrences of the Society during the last year, little need be said. When, indeed, it is considered, that at the period of the last anniversary the number of Auxiliary and Branch Societies amounted to 500, independently of Bible Associations ; and that scarcely a county in the island was destitute of one or more of these auxiliary establishments ; it could not be expected that many new institutions would remain to be formed. Some, however, of those which have been recently organized are of much interest and importance ; among which we must particularly mention "The Merchant Seamen's Auxiliary Bible Society," which was formed on the 20th January (vide Christ. Observ. for that month,) and has begun its operations with such zeal and activity, that within two months of its formation 133 outward-bound ships, containing 1721 men, had been visited at Gravesend by its agent, and supplied with 580 Bibles and Testaments. The agent had, in almost every case, met with a cordial reception. On one occasion, a common seaman exclaimed, with visible emotion, "Thank God, there are some who care for our poor souls !" The captain of a Swedish

vessel wanted words to express his gratitude for a Bible, and could scarcely believe it was a gift ; saying, " It is very good, very good indeed ! we pay a great deal of money for God's book in my country." On the importance of this establishment to the mariners themselves, their immediate employers, and the community at large, it would be superfluous to expatiate. We expressly and most earnestly recommend the objects of this important institution to our readers in every part of the kingdom.

The zeal of the female part of the community has found a suitable object in " Ladies' Bible Associations ;" the regulations of which the Committee of the parent society have carefully revised, and have recommended such measures as will promote the great object in view in the most prudent and unexceptionable manner. The Liverpool " Ladies' Auxiliary Bible Society," with its ten Associations, has obtained already 7292 subscribers, collected more than 970*l.*, and issued 1338 Bibles and Testaments.

Various legacies and donations of importance have also accrued to the Society during the past year. The number of copies issued in that period have been 89,795 Bibles, and 104,306 Testaments ; making, with those circulated at the Society's expense from different presses on the continent, the total issued by the British and Foreign Bible Society, in somewhat less than thirteen years, more than two MILLIONS of Bibles and Testaments.

It was our intention to have entered at some length into the particulars of the Annual Meeting, at which, among other, numerous other, persons of respectability, were present the Bishops of Norwich, Gloucester, Cloyne, and Derry ; their Excellencies the Ambassadors from the United States of America, and from his Serene Highness the Prince of Hesse Homburg ; the Earl of Harrowby, Lord Gambier, the Hon. Nicholas Vansittart, M. P. &c. &c. but having detailed the chief facts which were brought before the notice of the meeting, it becomes almost unnecessary to record the sentiments to which they gave rise. We cannot, however, but transcribe the very important and conclusive remarks of the Earl of Harrowby and the Bishop of Cloyne, which we are convinced will be perused by our readers with no ordinary interest and pleasure.

The Bishop of Cloyne.—" I rise to second the motion of the Right Honourable Gentleman who preceded me. But perhaps it may be expected that I should say a few words upon the business which calls us together. I congratulate you upon the progress of your exertions to spread the name of Christ over the world, to carry into execution, as far as you can, the great apostolic commission, ' Go, and baptize all nations.' For how could they be baptized in the name of Jesus, without first becoming acquainted with the fact which the Bible reveals,—that the blessed Jesus is their Saviour ? That there should be persons in this country who view our proceedings with suspicion, is to me matter of surprise and concern ; especially as I see, among the ranks of those who are enemies to our Society, the names of scholars whom I admire, and of friends whom I love. Yet, conscious how very differently the same object strikes all of us, as it appears in different lights, I do not condemn their judgment,—while I claim the great right of a Protestant minister to consult my own.

" I have, however, my Lord, still more to lament, that there seems, of late, an increasing spirit of hostility against those of us who are members of the Establishment. At first, our opponents disputed with us ; they then pitied us ; and now they censure us. One gentleman has ventured to assert, that the whole of our exertions may be resolved into a fondness for popularity, and indifference to the Established Church. A little while after, another person went much further ; for he declares us to be an anti-Christian association, formed for anti-Christian purposes. Now it appears to me extraordinary, not to say absurd, that persons, sending the Bible to different countries, and disseminating it among the poor at home, should be accused of not believing in the Bible. I confess I am shocked at a charge of such a nature, brought against so many respectable persons. Gentlemen, I am a Member of the United Church of England and Ireland. I believe its doctrines, from the bottom of my heart, and I perform its functions ; but I detest the intolerance which, on account of a shade of difference in doctrine or discipline, would consign any one to the uncovenanted mercies of God. What, gentlemen, because Luther differed from our church in some respects, was he therefore no Christian ? The man that first seized the torch which illuminated all the west of Europe, and taught us to read and

understand the Gospel, was he no Christian himself? What shall we say of the different Reformed Churches in Germany? What of the Church of Scotland—of the Presbytery of Glasgow, which forms so respectable a part of it, and which has certainly been deeply imbued in the guilt that attaches to our efforts? For, no persons have assisted us more with their purses and with their prayers. And, to come nearer home, gentlemen, ought such charges to be hastily thrown out against the Prelates of the Established Church? I say nothing as to those who are present; they want no defender: but I may be allowed to repel the attack with indignation, as far as it applies to some who are absent, and to one who is no more; men who have defended the Christian doctrine by their writings, and adorned it by their lives; to the venerable names of Porteus, and Burgess, and Barrington. Are such men not to be Christians?—I fancy the respectable audience I address, the noblemen and gentlemen on the platform, the merchants of the city, the ministers of state, who have come forward, much to their credit, on more than one occasion, to declare their concurrence in our principles, will be rather startled at hearing, that they are none of them Christians? Half Europe will be astonished at the discovery, that Mr. Wilberforce is not a Christian. Gentlemen, such charges, against such men, can only be dismissed from our minds with utter contempt, conscious as we are of the truth of the common maxim, that no disputant has recourse to hard names, until he finds himself deficient in good reasons.

"I must say a few words about another adversary of ours, and I will say them as mildly as I can; I mean one that appeared some months ago, His Holiness the Pope. This respectable personage, and respectable he is in many particulars, has condescended to publish a Bull against us. He says, that many heresies will appear, but that the most baneful of all heresies, is, the reading and dissemination of the Bible. So, then, to propagate that book in which Christianity is founded, is to propagate heresy. The misfortune of this Bull certainly is, that it comes into the world a thousand years too late. It might have done some harm in the ninth century, but will have very little effect in the nineteenth; and I am glad to know

that we have still the countenance of many respectable men of that communion. This is not a time or place to say more, and I shall take leave of the subject, with one quotation from St. Paul: 'I thank my God, that after the way which they call heresy, so worship I the God of my fathers.' Proceed in your exertions, gentlemen; God will prosper them; and neither our enemies at home, with all their pamphlets, nor the Pope himself, with all his Bulls, nor the great enemy of mankind, with all his arts, will be able to prevail against us."

The Earl of Harrowby, President of the Council—"It is with peculiar pleasure that I seize this moment of offering myself to your notice, immediately after the speech we have heard from the representative of the United States of America, because I do not know a more striking proof of that feeling which a Society like this is calculated to excite, and to spread, than that it should fall to my lot, in this metropolis, to have the pleasure of seconding a motion made by the minister of a foreign state. In truth, my Lord, it is a strong proof, that in this cause there is nothing foreign; but from the progress of this Society, and of societies like this, we may be sanguine enough to hope that the period may be approaching (whether with steps more slow, or more rapid, can be known only to that Providence which guides every step of it,) when, in the true sense of the word, all men shall be one fold, under one Shepherd.

"My Lord, I had another reason for wishing to take an early opportunity of addressing myself to your lordship; a reason which perhaps reflects some degree of shame upon myself; and it is this, that I have not the happiness of being one of those who were early engaged in the ranks of this Society: whether, because I was distracted by many other subjects, or whatever was the cause, such was the fact: and what was it that first directed my attention to this subject? It was the sounding of the trumpet of alarm. Though I had not sufficiently attended to the progress of the Society, to be myself a competent judge of its proceedings, yet it did strike me, as a most singular circumstance, that it should be a subject of alarm to that church which I had always conceived to glory, that its foundation was the Bible, and its object to spread

that Sacred Book more extensively; that which was a Protestant Church, which rested its own defence of separation from the Church of Rome upon the right of private judgment, should hold forth such distrust, should hold so much at a distance from itself all those who (whether right or wrong) had presumed for themselves to exercise the same right which the Church of England had exercised for itself; that it should be deemed, if not a stain, yet a detraction from the advantage and benefit of a good work, to partake with them in the pursuit of it? But, if there was nothing in argument, was there any thing to be found in the conduct of this immense Society, which could justify that alarm by fact? To argument upon the subject, I paid every possible attention: to pretend to say that I, or any man, could have read, with deep attention, every publication that has materially attracted the notice of the public, would be absurd. I have read every statement of facts, on both sides of the question, which were represented to me as worth reading; and the deliberate result of that investigation has been, a confirmation of the opinion which first struck me, that, so far from any danger existing to the Establishment of which I am a member, the union of that Church with this Society only adds to its credit, its dignity, and its usefulness, and therefore cannot but add to its strength.

"My Lord, I have been unfortunately prevented from arriving here early enough to have more than a cursory view of the Report which has been read to you and this assembly. I can only speak of the general impression it has given me; and that impression is gratifying in the highest degree: it proves that, during a period of more than ordinary pressure, whatever retrenchments have been made, persons have not applied their economy to the Bible Society, and that it has been assisted in every part of the world by exertions nearly corresponding; that its influence has spread to an extent, and its great name has arisen in a manner, in which no other society, however respectably constituted, or well conducted, could have done. No insulated society, in this country, belonging to one peculiar class, be that class what it may, could excite in all nations, and in all countries, and among all sects, the same degree of enthusiastic adherence which has arisen from the very nature of the Society before

Christ. *Observe.* No. 198.

us. How could we successfully call upon them to lay aside any of their prejudices; to forget for a moment, and for a moment only, their own peculiar predilections, unless we set them that example ourselves?"

CHURCH MISSIONARY SOCIETY.

The Report of the Society, and its Appendix which will shortly appear, will enable us to give an outline of its proceedings up to the period of the last Annual Meeting. In the mean time, we have felt so much gratified at perceiving the temperate and dignified line of conduct pursued by the Society relative to the opposition lately excited, that we cannot forbear extracting the following passages from the conclusion of the Report, relative to that unhappy controversy, and expressive of the pleasure felt by the members of the Institution at the intended enlarged operations of another venerable Society.

"In conclusion, your Committee feel it necessary to advert to some peculiar occurrences of the last year. They would willingly have omitted all reference to the opposition which the Society has met with, had it been of an ordinary nature, or temporary in its consequences: but, both in the character and the effects of this opposition, there is something so remarkable, that your Committee feel that they should not answer the just expectations of the Society, if they did not state their views on this subject."

"When your Committee call to mind the late period at which they themselves and their now active co-adjudicators throughout the kingdom were brought to feel the duty of taking vigorous and determined measures in attempting to diffuse the knowledge of Christ among the Heathen, they are anxious to exercise forbearance and charity toward all others who may be tardy and reluctant in admitting into their minds the full influence of this obligation. And when they see their fellow-Christians and fellow-Churchmen awakening to a sense of the necessity and duty of diffusing every where the Gospel of the grace of God, they desire, without reference to any other circumstances, sincerely to congratulate and zealously to assist them in this sacred labour.

"Your Committee cannot, however, be insensible to the advantages which both

the Society and the general cause of Missions, particularly Missions as connected with the Church, have derived from the talents, the zeal, and the piety, which have been called forth on behalf of this Institution. To these friends they beg to offer, in the name of the Society, their most cordial acknowledgments.

"Nor can your Committee allow themselves to pass unnoticed the trouble and anxiety which one of the Society's revered and beloved Vice-Patrons has been called to encounter. They are sure that they shall most entirely accord with the wishes of that distinguished Prelate, in avoiding every intimation of reproach, and in stifling the very feeling of resentment, for that conduct toward his Lordship, which has been condemned by the public voice of our country—a voice which soon makes itself heard, amidst any temporary clamour, to be the voice of Truth and of Justice. But your Committee cannot avoid expressing, on this occasion, the earnest wish and prayer, that the spirit which thus actuates the heads and leaders of the Society may pervade and dwell in every member of the body.

"And that it does so, your Committee rejoice to report that they are daily receiving the most satisfactory testimony. The Public Meetings which have been held—at Bristol for instance, at Hereford, in Dublin, and at Colchester—since those painful circumstances took place which are here alluded to, have marked that union of Christian determination with Christian meekness, which prove to your Committee that the Society is deeply imbibing that Divine feeling—*Be not overcome of evil; but overcome evil with good.*

"In this spirit it is, that your Committee desire and pray that they may be enabled to persevere in their labours.

"And what are these labours!—Contemplate, but for a moment, that astonishing fact—that a tenth of the whole human race are subjects of the British Crown!—that Eighty Millions or One Hundred Millions of human beings live under our just and beneficent laws!—that, of these Millions of dying but immortal men, three-fourths are deluded Mahomedans, or wretched Pagans!—that Sixty or Seventy

Millions of men, our fellow-subjects, know nothing of that *Only Name under heaven given among men whereby we must be saved!*—and yet there are not, at this hour, Two Hundred Christian Men, Native or European, of all denominations—there are not Two Hundred engaged in shewing to these sinners the error of their ways!

"How then must the Members of this Society rejoice, as Christians and as Churchmen, that the Society for Propagating the Gospel, which can exercise an extensive influence over their fellow-members of the Church, is calling forth the resources of the Church in aid of this great cause! Your Committee most heartily bid them God speed; and entreat every Member of this Society to aid that venerable body to the utmost, by his contributions and by his prayers. Your Committee augur incalculable good from these exertions—not only to the Heathen and Mahomedan Subjects of this Empire, but to those who attempt to become blessings to them. Whoever approaches this sacred cause, can hardly fail to obtain, through the Divine Mercy, a deeper sense of his own obligations to Infinite Goodness and Love.

"A day will come—and who does not most earnestly long to behold that day!—when these Sixty Millions of our perishing fellow-subjects will no longer be left to their two hundred Christian Teachers—when, in truth, three hundred thousand souls will appear to be far, far too many for the charge of one Christian pastor. Were these two hundred teachers of British Heathen augmented to sixty thousand, there would even then be but one instructor to a thousand.

"Yet, when that day shall have arrived, there will still remain to the Members of our Church, and to the whole Christian World beside, the care of five hundred or six hundred millions of Jews, Mahomedans, and Heathens, out of the pale of the British Empire!

"Oh! it needs nothing but an understanding of the immensity of human wretchedness and perdition to extinguish all jealousy and rivalry among Christians—that rivalry only excepted, which shall labour most assiduously to save souls from death, and to hide the multitude of sins!"

VIEW OF PUBLIC AFFAIRS.

CONTINENTAL INTELLIGENCE.

A CONGRESS of the great powers of Europe are shortly to assemble at Aix-la-Chapelle, a beautiful town nearly half way between Liege and Cologne, rendered famous by several public treaties, and particularly by that of 1748, between Great Britain and France. It is expected that the Emperors of Russia and Austria, and the Kings of Prussia and the Netherlands, will attend in person. The object of this Congress is, doubtless, to fix the peace of Europe, if possible, on a solid basis, and particularly to determine the measures which it may be expedient to pursue in regard to France. If the government of that country should appear to have acquired a sufficient degree of stability to justify the measure, it is probable that the army of occupation may be withdrawn in the autumn of the present year. Those who have observed what a large portion of combustible matter remains latent in France, only requiring the application of a spark to cause it to explode, and to renew the scene of former years, cannot do otherwise than view such a measure with very serious apprehensions. Persuaded, however, as we are, that the parties who shall be called to decide this great and vital question of European policy, have no by-ends to serve, and have also ample means of acquiring correct information respecting the actual state of feelings and opinions among the mass of the French population, we are disposed to place a strong reliance on the wisdom of their councils, and the equity of their decisions. The rapid rise which of late has taken place in the French funds, would indicate a growing confidence on the part of the French themselves, in the continuance of internal tranquillity, and the stability of the existing order of things. At the same time it is to be remembered, that the bankers and capitalists of France are not likely, any more than our own stock-jobbers and fund-holders, to speculate very deeply or very accurately on the moral causes which are to be regarded as mainly influential in deciding the future destinies of France. Their view is apt to be bounded by the single consideration, whether, in the course of three, or six, or twelve months, the rise in the value of public securities is

likely to be such as to render an investment of their capital in that species of property advantageous. And, after all, the rise which has taken place may prove nothing more than this, that the high rate of interest which was to be obtained in France, nearly three times as much as could be had in England, has drawn large sums thither from this country, and perhaps also from Holland and Germany, which, operating on a comparatively small quantity of stock, have, by the mere force of that operation, produced the effect we have witnessed. Besides this, the rise in the price of stock being, perhaps, too hastily assumed to flow from an increase of public confidence in the government, and of growing attachment to it on the part of its subjects, further investments are thus encouraged, and the value of the stock enhanced. We should demur, therefore, to the conclusion, that the present rise in the value of the French funds has proceeded from an ameliorated state of political feeling in that country, when, possibly, it may admit of being explained on those simple principles which regulate all commercial transactions, whether they relate to this or to any other description of property. The sums which have been transferred from Great Britain alone, into the funds of France, by persons who know nothing of the internal situation of that kingdom, but who merely calculate the gains of the transfer at compound interest, and who adventure on the chances of tranquillity as they would adventure on the chances of a prize in the lottery, would be sufficient of themselves to account for much of the advance of price which has taken place.

There is one subject which we trust will employ no small portion of the time and cares of the approaching Congress. We allude to the Slave Trade. On this subject the different members of it will have much to learn, since, on the 8th of February 1815, they proclaimed at Vienna their desire "to put an end to a scourge which has so long desolated Africa, degraded Europe, and afflicted humanity," and their determination to pursue that object "with all the zeal and perseverance which so great and good a cause merits." They will have

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to learn that the miseries of Africa, instead of having been abated by that merciful declaration, have, since the period of its appearance, been intensely aggravated, and that by some of the very parties who subscribed it with their names. They will have to learn how well the Slave Trade has vindicated its claim to the opprobrious epithets which their indignation then applied to it, by its subsequent ravages, and by its triumphant extinction of all those cheering prospects which had begun to console "afflicted humanity" for centuries of blood and crime. Doubtless they will inquire, and ascertain, by what strange and unaccountable fatality it has happened, that the professions, and promises, and public engagements of France on this subject should have been in direct contrast to the conduct hitherto pursued by her public functionaries;—by what unhappy misconception of the views and intentions of their superiors it has happened, that the governors of those settlements on the coast of Africa which had enjoyed, during our occupation of them, a long repose from the horrors of the Slave Trade, and in which industry, and the arts of civilized life, and the social and domestic charities, had begun to diffuse their healing influence, should have looked tamely on whilst every hope to which such a state of things had given birth, and which France had distinctly pledged herself to cherish, has been blasted under her hand, as by the breath of a pestilence. The eloquence of Burke would be required to paint the desolation which in the space of a single year the citizens of that polished land have wrought on the shores of the Senegal and in the vicinity of the Gambia. The facts, however, will speak for themselves; and with these facts, as far as our feeble voice can reach, the public shall soon be made acquainted.

The members of the Congress will likewise have to inquire into the title which Portugal possesses to oppose herself on this subject to the united wishes of Europe, and of that country especially to whose exertions it is owing that she has not been blotted from the catalogue of nations: and we trust that means will be taken to make her feel, that, if considerations of justice and humanity have no weight in her councils, her interests will be deeply compromised by obstinately continuing to cling to this nefarious commerce. Is it too much

to hope that the day is arrived when the congregated justice of Europe, acting in the true spirit of the **HOLY ALLIANCE**, shall formally receive Africa within the pale of humanity, and denounce as criminal and piratical, as a public offence against the law of nature and nations, the act of bearing away her unoffending inhabitants, by every enormity of violence and fraud, into hopeless, grinding, and interminable bondage? We all remember with what acclamations Europe resounded, when England gallantly asserted the claims, and at the expense of much blood and treasure effected the liberation of the ten or eleven hundred White Captives whom the Dey of Algiers retained in slavery. But, surely, either our conduct in that instance did not merit the eulogies it received, and was palpably partial and unjust, or the same principles will now be called into operation, in order to restrain the wholesale depredations which continue to be committed on the Negro Race.—We have much to say on this subject, but for the present we forbear. The Congress, we trust, will perform its duty, in this as in every other respect; and raise a monument to its fame, in the gratitude of Liberated Nations, more durable than marble or brass. The tears and groans of millions of wretched sufferers have already entered the ears of the Lord of Sabaoth. May they reach the hearts of his vicegerents on earth, and incite them to be the dispensers of his mercy to the miserable, by restraining the fury of their oppressors, and causing their violence to cease.

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princes have all accepted peace on terms most highly advantageous to this country. The Pindarries, whose depredations on the British territories were the original cause of the war, have been reduced to a state which will deprive them of the power of renewing their aggressions.

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On the 10th inst. the Prince Regent went in state to the House of Peers, and dissolved the Parliament. The Speaker, in addressing his Royal Highness, particularly adverted to the treaties which had been concluded with Spain and Portugal, on the subject of the Slave Trade, as having afforded the House an opportunity, in providing for their fulfilment, of discharging a duty more interesting in itself, and more in unison with the sincere and unfeigned sentiments of all classes of his Majesty's subjects, than any other. He likewise adverted to the means adopted for supplying the deficiency of places of public worship in the Established Church; and expressed himself well convinced, that "the first and dearest interests of the country, its truest happiness, its soundest prosperity, its surest independence, its most substantial national glory, were all involved and blended intimately and inseparably in the religious and moral habits of its people."

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Another subject to which the attention of Parliament was turned during the last session, was the treatment of the slaves in the West Indies. A great variety of papers was called for by the House of Commons. Of these, the greater part was produced only on the last day of the session. We have, therefore, as yet not had access to them. On this account, we have thought it best to defer entering on the subject; for, although we are already in possession of some parliamentary documents of considerable importance, and, we may add, harrowing interest, their effect, we are convinced, would be weakened by presenting them in detached fragments. Suffice it for the present to say, and in due time we undertake to prove, that the tales with which the British public have been amused, of the ameliorated condition of our sable fellow subjects in the West Indies, are little better than "cunningly devised fables;" and that nothing short of parliamentary interference affords a well-grounded hope of that improvement in their state, which it is no less the bounden duty than it is the unfeigned desire of this country to effect.

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" The kingdom, from one extremity to the other, is at present engrossed with the business of the elections. Many of them have already terminated without a contest: in which cases, for the most part, either the same members have been returned, or members of similar political principles. Severe contests have taken place in many of the great towns. In the city of London, and the borough of Southwark, those contests have ended in the triumph of the more democratic candidates. Sir William Curtis

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The return of Sir Samuel Romilly we are disposed to consider as certain. He has not himself appeared on the hustings, his avocations not permitting his attendance; but the known respectability of his character, the weight of his talents, his tried attachment to objects of enlightened benevolence, his labours to mitigate the injurious severity of our criminal code, and his firm and faithful adherence and distinguished services to the cause of Africa and her enslaved race, have gained him the suffrages of good men of all parties; while the support he has given to all measures of economy, and to every practicable

scheme of political reform, has inclined many of the mere reformists of Westminster to give him their votes. He stands at present (June 25) at the head of the poll; but whether he will maintain that distinction is uncertain; as Sir Francis Burdett, who appeared on the first three days of the election to have lost the confidence of the good people of Westminster, and fell far below both Sir S. Romilly and Sir M. Maxwell, has since advanced with rapid strides, and is now considerably above the gallant captain, and promises even to stand the first in point of numbers.

The three other candidates hardly deserve to be noticed. Mr. Douglas Kinnaid and Major Cartwright, having in three days polled, the former 70, and the latter 20 votes, prudently retired from the contest. Mr. Hunt, whose numbers after a six days' poll amount only to 73, still maintains his post as a candidate, and with his characteristic vulgarity has even sworn to maintain it until the fifteenth day. We are glad to find that the manners of this person are too low and too coarse to suit the taste even of

a Westminster mob, and, with the exception of a few ragged adherents, he appears to have lost all the ephemeral ascendancy over the populace, which his bold pretensions and large promises had gained him in the first instance.

We find it difficult to explain the reasons why Sir F. Burdett was so unpopular as he appeared to be during the first three days of the election; or why the tide of popular feeling has since been so suddenly and strangely turned in his favour, that on the fourth day he polled nearly twice as many votes as he had done on the three preceding days. All this, we suppose, will be explained in due time. Meanwhile, the Baronet refuses his personal attendance, and gives the electors distinctly to understand, that his return to Parliament is their affair, not his.

It would appear, on the whole, that Ministry had rather lost than gained by the elections which have taken place. But, after all, the numerical difference in their majorities in the House of Commons will probably be slight.

OBITUARY.

To the Editor of the Christian Observer.

THE REV. GEORGE EDWARDS was born at Yeovil, in Somersetshire, June 23, 1785.—Having completed the usual acquirements of a grammar school, he was placed with a chemist at Bristol; and though at this time not immediately under the influence of true piety, he evinced a most exemplary moral conduct during the whole of his engagement. “A volume might be written,” remarks Mr. Cecil, “on the various methods which God has taken in providence to lead men first to think of Himself.” Mr. Edwards had commenced business in Bristol, in connexion with a fellow-apprentice, when a circumstance led him to St. James’s church, where he soon became a constant attendant. Here it was that the seed of the word was sown in his heart: and the work of Divine grace was progressive. His outward conduct, which before had been very correct, now began to flow from higher principles and motives. His relish for every thing connected with religion increased; and with it, his dislike of frivolous conversation, and his anxiety for the welfare of his own soul, and for the souls of his relations. In short, his whole deportment marked him to be strictly “a new creature in Christ Jesus.”

Having at length turned his thoughts to

the ministry, this important step occupied his whole attention, and induced him earnestly to implore the direction of his Heavenly Father. A successful line of business had placed independence within his reach, but he determined to relinquish it. He therefore entered at St. Edmund Hall, Oxford, where the same zeal and devotion which had hitherto characterized him, was visible during the whole of his residence. His studies were his delight, and he could not be prevailed with to intermit them, in order to take the exercise which his delicate constitution required. Indeed, he carried his assiduity to such an excess, that he could scarcely be prevailed upon to join in the customary relaxation of a morning or evening walk; and it is to be feared that his premature death is to be attributed to the zeal with which he attended to his College duties, regardless of those salutary intermissions which his health so peculiarly demanded.

On quitting the university, Mr. Edwards took Holy Orders, and became curate of the two parishes of Baverstock and Bower-chalk, in Wiltshire. Here he preached his first sermon; and here too, with almost his dying breath, he ratified and confirmed the doctrine which he had taught. For nearly five years he may truly be said to have

always a burgess. The lands were given amongst the burgesses for little or no rent. It was asked whether they had any opposition in the borough, or in what it consisted. The reply was, that there never was such a thing as an opposition; the borough was what they called a maiden borough."

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In the city of Westminster, a curious scene has been exhibited. The candidates, in the first instance, amounted to six: Sir Samuel Romilly; Sir Murray Maxwell, who commanded the *Alceste*, the ship which conveyed Lord Amherst to China, and who signalized himself by his spirited attack on the Chinese batteries; Sir François Burdett; the Hon. Douglas Kinnaird; Major Cartwright; and Mr. Hunt. Sir Murray Maxwell is understood to have the support of Government, and has certainly many personal claims to the suffrages of the electors. Besides being a most gallant officer, and a man of extensive general information, he is stated to have been a particularly humane commander, and to have shewn himself very desirous to promote the moral and religious improvement of his crew. And his conduct on the hustings has certainly not belied these pretensions. He has conducted himself with remarkable dignity and good temper, in the midst of unbounded insult and gross outrage; and has even manifested an address and a promptitude in his appeals to the better feelings of the many-headed monster before him, which were hardly to be expected from a man of his professional habits. The rudeness and violence with which he has been assailed by the mob, and the serious personal injuries he has sustained from stones, mud, and other missiles, form an instructive comment on the *freedom* and *purity* which may be expected to attend elections, when parliaments become annual, and suffrage universal.

The return of Sir Samuel Romilly we are disposed to consider as certain. He has not himself appeared on the hustings, his avocations not permitting his attendance; but the known respectability of his character, the weight of his talents, his tried attachment to objects of enlightened benevolence, his labours to mitigate the injurious severity of our criminal code, and his firm and faithful adherence and distinguished services to the cause of Africa and her enslaved race, have gained him the suffrages of good men of all parties; while the support he has given to all measures of economy, and to every practicable

scheme of political reform, has inclined many of the mere reformists of Westminster to give him their votes. He stands at present (June 25) at the head of the poll ; but whether he will maintain that distinction is uncertain ; as Sir Francis Burdett, who appeared on the first three days of the election to have lost the confidence of the good people of Westminster, and fell far below both Sir S. Romilly and Sir M. Maxwell, has since advanced with rapid strides, and is now considerably above the gallant captain, and promises even to stand the first in point of numbers.

The three other candidates hardly deserve to be noticed. Mr. Douglas Kinnaid and Major Cartwright, having in three days polled, the former 70, and the latter 20 votes, prudently retired from the contest. Mr. Hunt, whose numbers after a six days' poll amount only to 73, still maintains his post as a candidate, and with his characteristic vulgarity has even sworn to maintain it until the fifteenth day. We are glad to find that the manners of this person are too low and too coarse to suit the taste even of

a Westminster mob, and, with the exception of a few ragged adherents, he appears to have lost all the ephemeral ascendancy over the populace, which his bold pretensions and large promises had gained him in the first instance.

We find it difficult to explain the reasons why Sir F. Burdett was so unpopular as he appeared to be during the first three days of the election ; or why the tide of popular feeling has since been so suddenly and strangely turned in his favour, that on the fourth day he polled nearly twice as many votes as he had done on the three preceding days. All this, we suppose, will be explained in due time. Meanwhile, the Baronet refuses his personal attendance, and gives the electors distinctly to understand, that his return to Parliament is their affair, not his.

It would appear, on the whole, that Ministry had rather lost than gained by the elections which have taken place. But, after all, the numerical difference in their majorities in the House of Commons will probably be slight.

OBITUARY.

To the Editor of the Christian Observer.

THE REV. GEORGE EDWARDS was born at Yeovil, in Somersetshire, June 23, 1785—Having completed the usual acquirements of a grammar school, he was placed with a chemist at Bristol ; and though at this time not immediately under the influence of true piety, he evinced a most exemplary moral conduct during the whole of his engagement. “A volume might be written,” remarks Mr. Cecil, “on the various methods which God has taken in providence to lead men first to think of Himself.” Mr. Edwards had commenced business in Bristol, in connexion with a fellow-apprentice, when a circumstance led him to St. James’s church, where he soon became a constant attendant. Here it was that the seed of the word was sown in his heart : and the work of Divine grace was progressive. His outward conduct, which before had been very correct, now began to flow from higher principles and motives. His relish for every thing connected with religion increased ; and with it, his dislike of frivolous conversation, and his anxiety for the welfare of his own soul, and for the souls of his relations. In short, his whole deportment marked him to be strictly “a new creature in Christ Jesus.”

Having at length turned his thoughts to

the ministry, this important step occupied his whole attention, and induced him earnestly to implore the direction of his Heavenly Father. A successful line of business had placed independence within his reach, but he determined to relinquish it. He therefore entered at St. Edmund Hall, Oxford, where the same zeal and devotion which had hitherto characterized him, was visible during the whole of his residence. His studies were his delight, and he could not be prevailed with to intermit them, in order to take the exercise which his delicate constitution required. Indeed, he carried his assiduity to such an excess, that he could scarcely be prevailed upon to join in the customary relaxation of a morning or evening walk ; and it is to be feared that his premature death is to be attributed to the zeal with which he attended to his College duties, regardless of those salutary intermissions which his health so peculiarly demanded.

On quitting the university, Mr. Edwards took Holy Orders, and became curate of the two parishes of Baverstock and Bower-chalk, in Wiltshire. Here he preached his first sermon ; and here too, with almost his dying breath, he ratified and confirmed the doctrine which he had taught. For nearly five years he may truly be said to have

laboured in this portion of his Lord's vineyard, daily manifesting, that, for the love with which Christ first loved him, he was determined to spend and be spent in his service. Refusing, though tempted by the offer of superior advantages, to leave his beloved flock, he watched with tender solicitude over their progress, and has now been enabled to say of some of them, with undissembled joy, Here I am, Lord, and the children whom thou hast given me.

The distance of six miles to Bowerchalk, over bleak downs, twice a week, and in all weather, with the instruction of the children of both parishes, visiting the sick, and other pastoral duties, soon undermined a naturally weak constitution. On Sunday, the first of March, 1818, he preached at both his churches; and in the evening, at his own house, examined the children, and afterwards expounded to about sixty persons the first of the Thirty-nine Articles of our Church; intending to go through the whole of them on succeeding Sabbaths. But the next Sabbath had scarcely intervened, ere his sorrowing and disconsolate flock followed him to the grave. His last sermon is now before me: it contains in itself nothing particularly worthy of observation. Like the generality of his compositions, it is the plain, orthodox, unstudied address of a faithful minister. The subject, however, presents a coincidence with his own immediate call to the reward of his pious labours. His text is from St. Matthew xvi. 27: "He shall reward every man according to his works." The day after he preached this his last discourse, he had scarcely rode from his own door to attend a Bible Society Meeting at Wilton, when he was seized with the complaint that terminated his life, and immediately returned. On Tuesday and Wednesday, no visible alteration appearing, some hopes were entertained of his recovery, when on the evening of the latter of these days more dangerous symptoms appeared. With extreme reluctance he consented that his mother, now at a distance, should be informed of his distressing situation. On Thursday evening, just before another and the last attack, he

had the great satisfaction of embracing her; and two hours after he died in her arms.—The grief in which he saw her and his brothers involved, appeared to concern him most; his last words to them being, "Don't grieve so; I am very, very happy! Christ is with me! I go to glory!" When too weak to converse, his greatest pleasure was to hear the word of God read to him. "I thought," said he, "I was dying last night, and, oh! at that moment how precious were the promises of God to me." Recovering from this second attack, he prayed most fervently for his beloved people; for his little flock the children of his Sunday School; and for his friends, particularly those who exhibited hopeful symptoms of piety. After this, taking a pencil in his hand, he expressed his wish to be buried in his parish church at Baverstock, with this simple though cheering assurance, "*In Christ is my hope.*"—Without a sigh, he sweetly fell asleep in Jesus.

The preceding narrative will naturally suggest to the reader several reflections, on which, though very important, it is not necessary at present to enlarge. Firmness and consistency of character were remarkably conspicuous in Mr. Edwards. He pressed forward to his point with a simplicity and ardour which eminently fitted him for obtaining whatever happened to be his object of pursuit. Happily his objects were uniformly such as reason and conscience could approve, and such as even at the present moment his glorified spirit cannot be ashamed to disown. While, however, his example stimulates the slothful to a conscientious application of his time and talents, it ought to warn the zealous and anxious student against sacrificing his future usefulness, and bringing on a premature death, by an undue eagerness even in a good and eminently holy cause. Such a character, though marked by no lines of great originality or peculiarity, is one of those objects to which the Christian may always turn his eye with advantage, and to which the minister of Christ may look as a specimen and pattern of what he ought to imitate and approve. ***

ANSWERS TO CORRESPONDENTS.

S. W.—R; J. W.—R; F. L. D.; T. S.; have been received, and are under consideration. Mr. BIRCH's Letter will meet with all due attention.

Several Letters for X. Y. remain at the Publisher's.

It is quite impossible for us to gratify all the longing desires of authors with that promptitude which their individual interest in their own productions is so apt to make them conceive to be both easy and reasonable. C. E. S. will perceive that his last letter was unnecessary.

W. M.; and various communications from C.C.; have reached us.

ERRATUM.

In the last Number, p. 281, col. i. line 13: *for from, read for*.